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# RECORD OF CHRISTIAN WORK

The Significance of the Ascension
A. J. Billings

Pentecost: Commemoration or Recovery?
Paul Scherer

A Call to Conference
W. R. Moody

## *Northfield Conference Season—1932*

VOLUME 51
NUMBER 5

MAY, 1932

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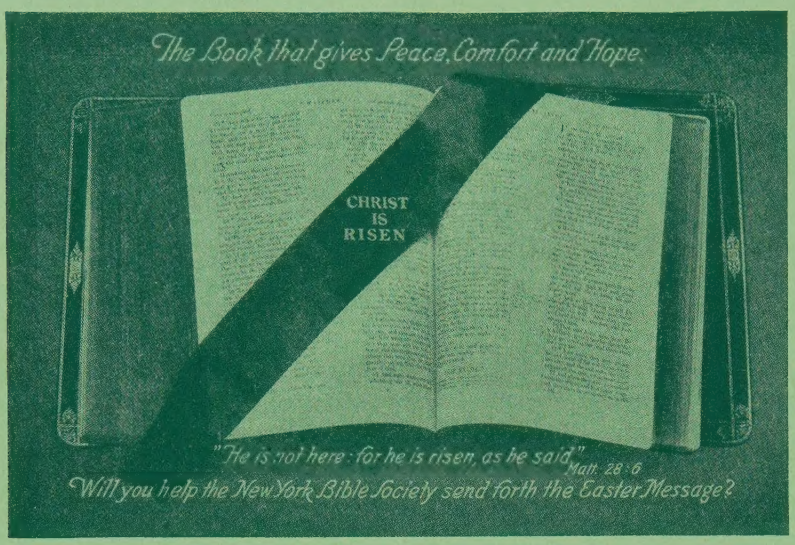
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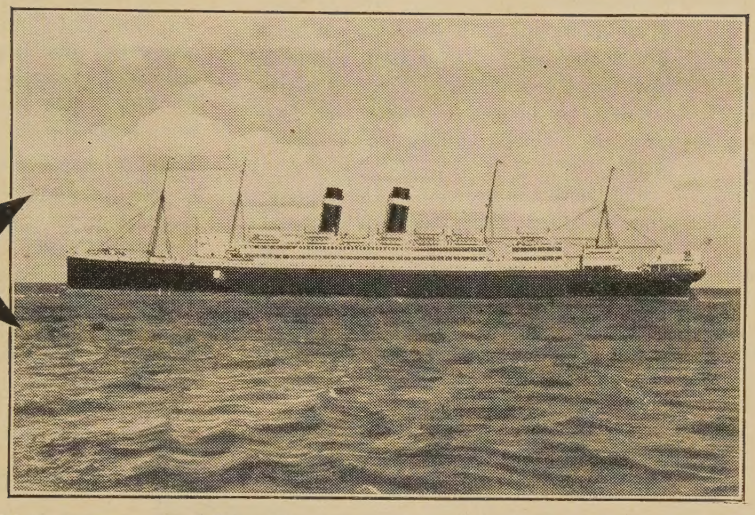

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## Current Thought

IF YOU CARE ENOUGH about any cause or person it will take your money from you!—Pethick-Lawrence.

THOSE WHO READ 2 TIMOTHY 2.15 should always include verse 16 with its warning: "But shun profane and vain babblings!" A system that leads to endless hair-splitting and division is thus shown to have missed the meaning of 2 Timothy 2.15, which is: "Rightly handling the word of truth"!—Keith L. Brooks.

WE SHALL BE GRAVELY GUILTY if we spurn the ways of Christian work and of Christian worship which we ourselves have not experienced. The need today is neither solely for tradition nor solely for experiment: both must be balanced in a faithful ministry. Surely no man can hold that methods which failed to Christianize a medieval age are likely now to win the world of men; but no man, however modern, can be so stupid as to regard the witness of the past as unimportant. Out of the treasure house of Christian history we must with reverence draw the deep solemnities, but we must recognize that man is on the march, and that the methods of our ministry must never halt behind him. To worship ancient nets will never mend them.—P. B. Clayton.

C. T. WANG SAID a little time ago: "Christians are few in China in comparison with the vast population, but the Christian life is now recognized by non-Christians as having a richer content than anything China has hitherto known."

Here, then, is a country afflicted by years of civil war, partly destroyed by floods, the prey to every form of banditry, exploited by Communists, and now invaded by a Japanese army. It would be difficult to exaggerate the gravity of the situation, and many people are filled with despair. But the hope of the hour lies in the fact that in both China and Japan Christian churches have been established. There is a fellowship in prayer between the two churches which transcends national strife.

This peril has brought to the Chinese a sense of their need of God, and General Chang Chih-chiang has summoned the people to national repentance and prayer. In Nanking one government leader lends his house for a daily prayer meeting which is attended by a number of the Christian government officials.—W. Wilson Cash.

### Dr. Floyd W. Tomkins

The death of Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia, ended a ministry of over 50 years in the Protestant Episcopal church. He was a native of New York. He began his career in 1875 as a missionary in Colorado, Wyoming, and the Middle West. In 1883 he returned East and had churches successively in Keene, N. H., New York, Hartford, Chicago, Providence, and finally Philadelphia beginning in 1899.

Dr. Tomkins was known and loved outside his own communion as a speaker at conventions and a writer of devotional books. He served as a member of the Editorial Council of this magazine, and every month some of his comments appeared among Selected Thoughts for the Quiet Hour. He has spoken repeatedly on the Northfield platform.

---

Virginia

Gentlemen:

I wish to take this occasion to commend you for the able manner in which this magazine is being edited, and to say that it has always proved to be a source of highest inspiration and enlightenment to me.—Cordially and sincerely yours, R. T.

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*Come out,*
*Where your hand*
*can touch the sky."*

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*Manager*

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*Room Clerk*

Will you kindly convey to Mr. Fitt my sincere congratulations on the improved character of the RECORD? In make-up, in appearance and in the high standard of its whole contents it appeals to me as a decided advance, and I think I am qualified to judge, for I have complete files of the magazine from 1897 to the present time in my library.—Perry V. Jenness, Colorado.

*In the*

## *June* RECORD

+

Transforming an Elephant's Jungle Playground
*James W. McKean*

A Well-Balanced Diet of Music — The Need of Our Churches
*Earl L. Wolslagel*

The Sea-Captain's Conversion, and What Followed
*Howard W. Pope*

The Need of a Changed Life
*James Reid*

The Must-Be-Dones
*Maurice A. Levy*

Living Water
*Milton T. Stauffer*

*and*

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

**Who's Who Among Our Authors?**

Rev. A. J. Billings is an English minister who makes his first appearance in this magazine.

Rev. Paul E. Scherer, D.D., is minister of the Holy Trinity Lutheran Church, New York City. He is heard on the Northfield platform every year.

Ward W. Adair is general secretary of the Railroad YMCA in New York City.

Rev. Howard M. Morgan is a Presbyterian minister in Lexington, Ky. He is a son of Dr. G. Campbell Morgan.

Rev. Boynton Merrill, D.D., is minister of the Second Church in Newton, Mass., situated in West Newton.

Dr. W. Douglas Mackenzie is ex-president of Hartford Seminary Foundation.


# RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE


UNITED THEOLOGICAL SEMINARY LIBRARY

Volume 51 — Number 5

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# NORTHFIELD SUMMER CONFERENCES

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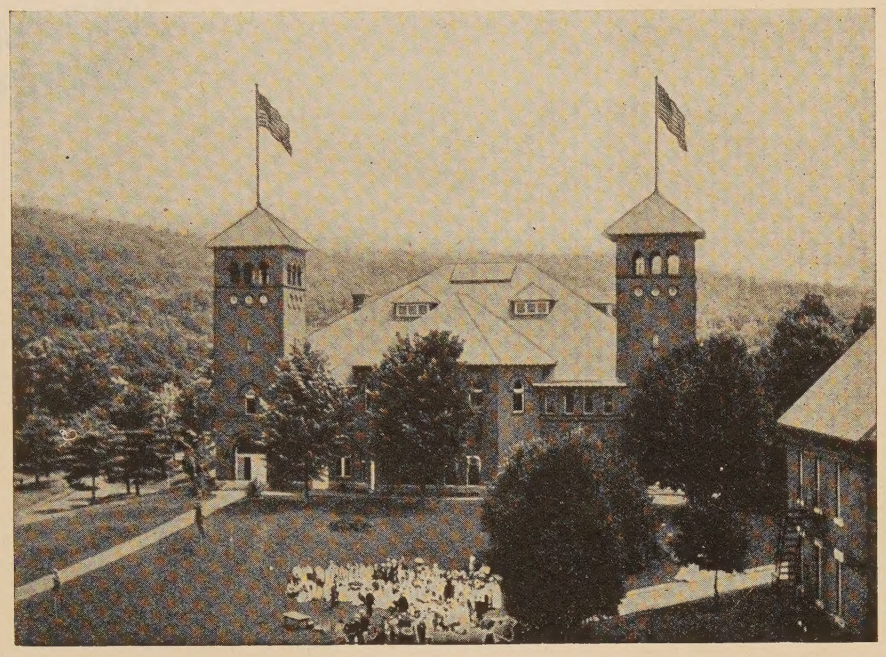

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## 1932 Program

*Speakers include such leaders in Christian thought and activity as the following:*

Dr. John A. Hutton
Dr. J. Stuart Holden
Rev. Donald Mackenzie
Rev. Howard Morgan
Dr. James Reid
Rev. Adam Burnet
Rev. Melvin Trotter
W. R. Moody
Mr. Glanville Davies
Dean T. W. Graham
Dr. Paul Scherer
Mrs. Virgil Sease
Mrs. John Cratty

Miss Frances Phraner
Mrs. Lansing Lewis
Dr. Chas. E. Jefferson

*Schedule of Dates*

Northfield Seminary Commencement, *June 4 to 6*
Mount Hermon School Commencement, *June 4 to 6*
Northfield Girls' Conference, *June 23 to July 1*
Woman's Interdenominational Home Mission Conference, *July 5 to 12*
Conference for Women's Foreign Missionary Societies, *July 12 to 20*
Conference of Religious Education, *July 21 to 30*
General Conference of Christian Workers, *July 30 to August 15*
Massachusetts Christian Endeavor Conference, *August 15 to 22*

Rev. John W. Suter, Jr.
Rev. John L. Lobingier
Dr. Harry T. Stock
Dr. Herbert W. Gates
Russell J. Blair
Rev. Arthur Kinsolving
Rev. Wilhelmus Bryan
Rev. Harold Nicely
Mrs. Harper Sibley
Prof. Ralph Harlow
Dr. A. G. Butzer
Prof. Halford Luccock
Dr. Lucius C. Porter

*Names of additional speakers and teachers, topics of study, accommodations at the individual Conferences or for the season, conditions governing reduced railroad rates, and general information may be secured from the Conference Office*

# Record of Christian Work

Volume 51 May, 1932 Number 5

✠ A Second World Conference on Faith and Order is set for August 1937 at Lausanne, Switzerland. Meanwhile the continuation committee will hold its next meeting at Wiesbaden, Germany, August 24–31, 1932.

✠ A Pastor in Porto Rico was calling in the home of one of his church members. He asked the wife:

"Are you converted now?"

"Yes," she answered, "I know I am converted."

And her husband added: "I believe she is truly converted because now she is more patient in the home."

✠ Dr. Klausner, the renowned Hebrew scholar, suggests in an article in the Hebrew "Haaretz" the following three reasons why the Jewish race has survived throughout the centuries:

First, because of the purity of Jewish family life, reinforced by the observance of the sabbath, "in itself a tower of strength";

Secondly, the Jewish respect for learning. "In the studies and readings of the vast Jewish literature the Jew forgot his political and economic troubles";

And the third great factor in the Jewish survival, according to the learned doctor, has been the hope for the ultimate redemption, the certainty that sooner or later the Galut (Exile) would come to an end and the scattered nation would be restored to her Promised Land again.

✠ Before Toyohiko Kagawa returned to Japan from America he wrote the following letter, which shows something of his boundless energy:

"I have just returned here safely on the 12th, exactly as we planned, after traveling about 30,000 miles on both land and sea, including two airplane trips of 1600 miles. You may be interested to know that during my two months of stay in America and Canada I crossed the continent four times and spoke altogether 185 times, 59 in Japanese and 126 in English, to a total number of audiences of about 120,000 people; visited 16 universities and colleges, including Chicago, Pacific School of Religion, Oberlin and Yale, where I gave different series of lectures."

✠ The Family Altar League is sponsoring a movement for strengthening the church by extending the special efforts often made during Lent beyond Easter to Pentecost. Pentecost is the birthday of the church. From Easter to Pentecost the theme of an intensified, empowered spiritual life should be emphasized in individual and church life, culminating in Pentecostal blessing.

"It is a tragedy indeed that we sacrifice the post-Easter season by a let-down in our activities and devotions instead of using it to build up toward Pentecost Sunday for a renewal of the Holy Spirit's power in the churches," said Dr. Biederwolf, president of the League. "Easter-to-Pentecost should be the harvest time in the church of renewed power and vision. In that quiet season people everywhere should wait on God for his blessing and outpouring."

Further information can be secured by addressing the League at 189 West Madison Street, Chicago.

✠ An Unforeseen and Happy Result of hard times has been better health enjoyed by the people of this country. The surgeon general of the United States, Dr. Hugh S. Cummings, has surveyed the country and reports the health conditions for 1931 better than they were in 1930. "We have never been as prosperous in our history," he writes to the President, "in the most important wealth of the people, their health, as we have been during the year 1931."

The figures indicating the betterment in health were appreciable in the last quarter of 1931. In 82 cities, the mortality at the beginning of the winter of 1931–32 was at the rate of 10.7 per thousand as compared to 11.4, 12.0, and 13.2 in the last quarters of 1930, 1929, and 1928, respectively.

These statistics and the deductions from them are confirmed, says Dr. Cummings, by the reports of health conditions received by him from state, city, and local health offices throughout the country.

✠ Expected by His Friends to attend the approaching General Conference of the Methodist Episcopal church, hundreds of invitations from churches, conferences, mission boards, summer assemblies and other gatherings throughout the United States and Canada have reached Dr. E. Stanley Jones in India. But he refuses to leave India at this time, which he regards as one of extraordinary opportunity. Last December he conducted in Bombay a series of gospel meetings "really remarkable in the crowded houses and close attention to straight messages on Christ as Saviour. The question hour was equally remarkable in the revealing of real heart hunger. In the last meeting about 400 stayed with the definite response to an appeal to seek and find God through Christ, and more than 100 signed the inquirers' cards."

Dr. Jones' cablegram of refusal to leave at this time said:

"After prayerful consideration I have decided not to return to America until January 1933. Coming now would mean two years' absence from the East. I cannot bear to leave when all life-moulds are breaking, when the East was never so confused, but never so eager to receive what Christ offers. Ask America to stand by!"

✠ The Lindsay Commission Report has this to say about church union and Christian higher education in India:

"Alongside the developments in autonomy is a tide setting in toward organic union of separate denominational bodies. India leads the world in this matter of church union. Where else have negotiations for organic union between Anglicans, Presbyterians, Congregationalists and Wesleyans progressed so far as

in the matter of the proposed union of the South India United church with the church in the Provinces of India, Burma, and Ceylon and the Wesleyan Methodist church? Where else have Baptists, Presbyterians, Congregationalists and Methodists gone so far along the road toward union as in North India? In the former case negotiations have progressed so far that it is almost inconceivable that organic union should not result in the near future. In the latter the preliminary stages of friendly gesture and desire have been passed and the second phase of serious conference entered upon. These great movements toward union, involving the largest Christian bodies in India, are full of significance not merely for the whole Christian world, but especially for the future of Christianity in India. They signify impatience with Western religious divisions that have no meaning for India, and a determination on the part of Indian Christians that the Christian voice shall as far as possible be no Babel of strange tongues but a clear, strong, convincing and unified word, backed by the full force of Christian peoples living together in brotherly love.

"This spirit of willingness to push cooperation to its fullest possible extent is of immense significance to the possibilities of Christian higher education in India, especially since the movements toward union do not imply loss of any intrinsic or valuable features of denominational life, but rather attempt to conserve for the benefit of all what has proved inspiring and precious to each."

✠ A Large Joint Committee on Devolution has been working on a constitution of the Madura Mission (India) that will insure an Indian majority on a general council and on all the other councils of all the institutions and work of the mission. The plan is intended to put the control of all mission work, no matter how organized or supported, in the hands of Indian Christians. There is no doubt that this, says the annual report, is the most significant movement not only during the past year, but during the 97 years since the mission began. The missionary may still be a leader, but not on account of mere official position or the power of the purse. He will have to find his sphere of influence purely in the realm of personality and not in the exigencies of foreign birth, appointment and support. He will have to work with and through and under the direction of an Indian body of workers. It will be difficult to anticipate the net result of this fundamental change in the shifting of responsibility and leadership.

The Madura Mission began in 1834 as an attempt to preach the gospel to Hindus in the Tamil country. It has the reputation of being a well-organized mission. It has developed fine institutions, and may have incurred the charge of being too institutionalized. That depends on the point of view. From the outset the mission has met in Madura that peculiar Hindu resistance that led that remarkable man, the Abbé Dubois, at the beginning of the 19th century to declare his conviction:

"There is no human possibility of converting the Hindus as a nation to any sect of Christianity."

But the "poor" have heard the gospel gladly, and the number of Christians from the outcastes of India today is limited only by the means of caring for them and giving them Christian nurture and personal attention. This is the main reason why the mission after nearly a century of organized effort still needs the support of the American Board.

The mission has an undiminished zeal for preaching the gospel. It may have been led into an institutional form of service, but it believes that under the existing circumstances these institutions are the most effective means of spreading the gospel through intimate personal contact in the moulding of the life of the coming generation.

### A Hindu Leper's Christmas Praise and Prayer

Christmas at the Leper Home at Allahabad was celebrated with the usual special festivities. A Hindu patient who is a university graduate, and who has been a most acceptable teacher in the Home for the last eight months, wanted to do his bit, so he recited an original poem in Hindi. An English translation follows. He apologetically said:

"But my English isn't good, and I can't put it into rhyme! I wanted to praise Christ, of whom I knew nothing when I came here."

"Today is the day for making merriments and for the flowing of rivers of devotion, faith and love.

"The 25th day of December has come. On this day Jesus Christ was born for the world,

"At whose feet the head of great emperors began to bend, and who came here to root out the sufferings of the poor.

"Why should we not be overflowing with joy to celebrate his birthday who is giving nectar to the whole world?

"See the power of God! What miracles it has brought to pass! People are coming here to get themselves cured.

"Tens of thousands of blind men got their eyes and became happy, and even lepers were cured to sing his praise.

"O friend of the helpless, what should I offer to thee when everything of mine is to be sacrificed at thy feet?

"Now the prayer of Varma to thee is this: that a kind look of thine may be towards him too, so that his trouble may also be removed!"

### Agricultural Missions Foundation

Friends of agricultural missions will be interested in the recent organization of the Agricultural Missions Foundation, New York City. This organization came into being after almost four years of planning by a group of leaders in foreign missions, agricultural colleges, and philanthropic agencies interested in the Christian aspects of world rural problems and needs.

The organization does not propose to carry on independent work in the field of agricultural or rural missions, but to coöperate fully with existing, especially foreign mission, organizations. Its plans, however, do make possible cooperation with governmental or private

national undertakings. The purpose of the Foundation is "to aid selected persons, institutions and agencies in any part of the world which are in any way related to the missionary enterprise and in position effectively to improve agriculture and country life; to facilitate the interchange of agricultural knowedge and experience among the nations; to foster coördination of thought and action among the agencies engaged in the rural missionary enterprise; and on request to afford counsel and other coöperation to the missionary societies and their councils in the development of their services to the rural populations."

The Foundation has a board of directors on which there are representatives of agricultural colleges and agencies, foreign mission boards, philanthropic organizations, and laymen. The chairman is Dr. John R. Mott.

The Foundation is making a study of training facilities in the United States available for missionaries engaged in rural work. It is hoped to have the report ready this spring for the use of missionaries on furlough during the year 1932–1933.

It proposes to publish a quarterly bulletin called "Quarterly Notes," dealing with agricultural and rural missions throughout the world, which will help to give definiteness to the present enlarging interest in rural work on the part of worldwide Christian missions. Its address is 419 Fourth Avenue, New York City.

### Winter in the Holy Land

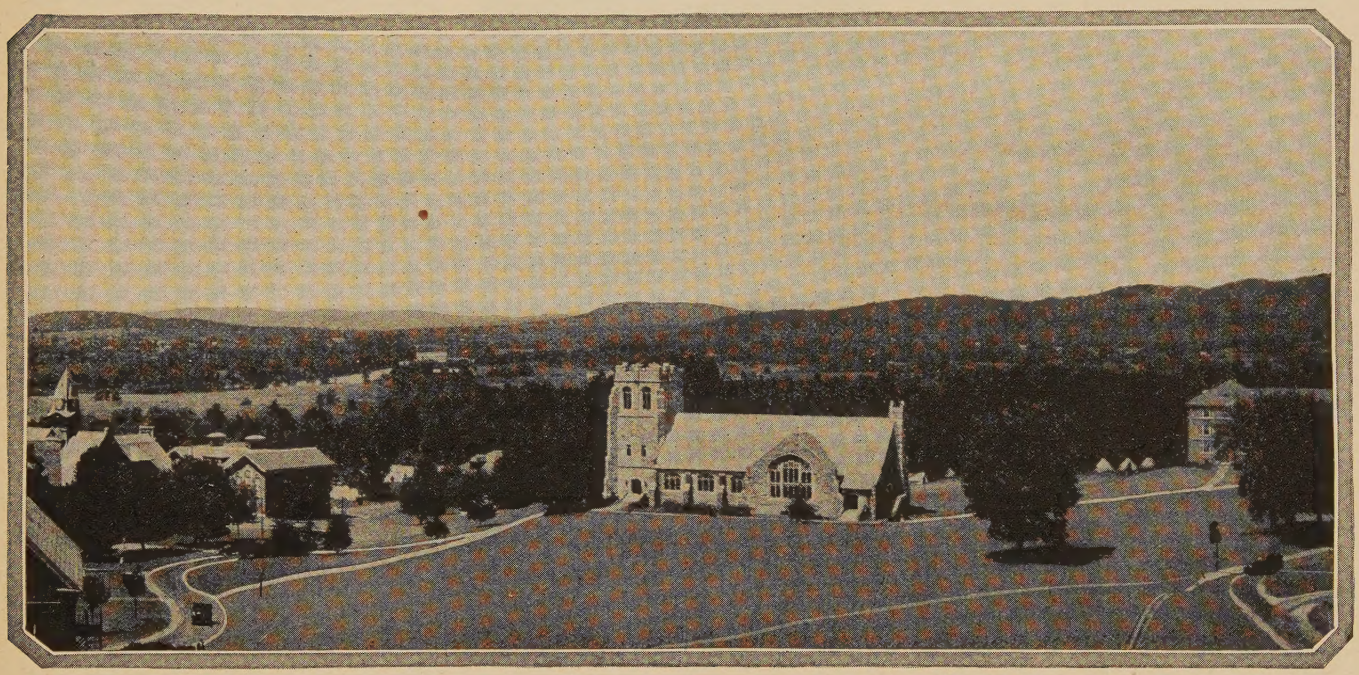
It was an unusual winter in the Holy Land, judging by a letter from Mary T. Maxwell Ford of Tiberias. Owing to a shortage of rain few wild flowers appeared, instead of the usual abundance. There was great distress in Hauran for lack of rain. People had to go long distances for water.

"The Sea of Galilee has been in a storm for three weeks, a cold east wind blowing day and night; waves dashing on the shores; the sky clouded and dull, but almost no rain. No one has known Tiberias to be so cold in December. In Safad also it is bitterly cold, but Safad is on top of a mountain, while Tiberias is 685 feet below sea level. No one expects cold weather here, and one is not prepared for it. Many children have been put to bed to keep warm.

"A strange thing happens also if there is little or no rain,—no small fish come into the sea. Last week there was some rain, and afterwards greats shoals of small fish about two inches long poured in from the waters above the Sea of Galilee. They call them sardines, and the price for them one day was less than five cents for six pounds. They are delicious.

"I have known this to happen several times, but the fishermen, who drag them ashore in nets, have been accusing the managers of the airplanes of keeping away the fish by the noise of their airplanes, which they make as they pass over the sea. There are now three airplanes working from Tiberias, one going to England, the others to Bagdad and India. We see them come and go. The one going to England also goes to Cyprus and Athens, and arrives in Italy in four hours. It costs £20 for one passage to Bagdad from here. When the weather becomes very hot here, in May or June, the planes will come and go from Haifa, which is becoming the great port of Palestine.

"Few boats are to be seen on the Sea of Galilee. Automobiles on land have taken their place. Donkeys, mules and horses are disappearing from the highways. But there are two creatures who



*Where the Northfield Conferences are held, using buildings of Northfield Seminary. Sage Chapel in center. Connecticut River and Vermont and New Hampshire hills to the North*

often will not get out of the way of a car, donkeys and geese. A chauffeur often must get out of the car and drive them out of the road."

### Record Long-distance Missionary Communication

A hundred years ago it took a year for the American Board in Boston to get an answer from its missionaries in Honolulu. On December 23 last their successors in both places carried on instantaneous conversation by means of the radiotelephone. Five thousand miles separated them, as the crow flies.

The occasion marked the opening of the radiotelephone between Hawaii and the mainland. The American Telephone and Telegraph Company granted to the American Board the privilege of the first commercial conversation over its lines from Boston. It elected to speak to the Hawaiian Board.

Of the several brief speeches that were made, Dr. Ashley D. Leavitt, president of the prudential committee of the American Board, spoke as follows:

"On this historic occasion the American Board of Commissioners for Foreign Missions extends to the Board of the Hawaiian Evangelical Association its greetings in the great common purpose of Christian service. For 112 years, ever since that stalwart band of missionaries set forth from Boston in the Brig Thaddeus—on October 19, 1819—for the Hawaiian Islands, you have upheld Christian ideals in your fair land. It required 164 days for that voyage. Today it is possible to speak to Honolulu not only lip to lip, but in that deeper sense, from soul to soul. Eleven decades have seen your islands advance from an unknown place in the Pacific to a civilization and a center of influence commended by all the nations of the earth. With faith and confidence that the ideals and purposes of the religion of Christ shall again bring peace, progress and prosperity to all people, we greet you in the spirit of the Christmas season."

Vice-President A. C. Alexander replied for the Hawaiian Board in these terms:

"The change that has taken place since the first missionaries arrived in March, 1820, is almost incredible. To-

*Primary department, Methodist Sunday school, Guayama, Porto Rico*

day we are conversing directly with you in Boston. In 1820 it took over a year to get even a simple question answered. We cannot realize the isolation of the early missionaries to Hawaii, and the hardships that they suffered. None but men and women of definite purpose and great consecration could have endured and accomplished what they did. They found a primitive people that had on their own initiative abandoned their gods and idols, a people without a religion. In less than 40 years they had made of them a Christian nation.

"They did more than Christianize Hawaii. They helped the Hawaiian government to maintain its independence. They founded the present school system, and paved the way for the racial harmony and coöperation that is one of the features of our life today.

"In 1863 your Board withdrew its support and transferred the local work to the Hawaiian Board. We regard it as a sacred trust."

### The University of Jerusalem

Rev. W. M. Christie, D.D., Mount Carmel

The Hebrew University on Mount Scopus, a spur of the Mount of Olives, was opened by Lord Balfour on April 1, 1925. During the following five years the professors and lecturers contented themselves with the issue of certificates, but feeling that now the necessary standard for graduation with the degree of M.A. had been reached, they proceeded on January 25 to confer that diploma upon eleven young men and two young ladies.

The proceedings were carried through in the Library Hall, and admission was only by invitation, a favor we were proud to receive. The opening speech was delivered by the chancellor, Dr. Magnus, in Hebrew, but copies in English were in the hands of all present. He explained how the university had expanded so that now research work was possible in almost any subject. He pointed out that the Jewish people had always believed in learning, and quoted from Jewish works, "Learning for its own sake," "Learning for the sake of heaven," and remarked that a people with such a tradition must regard a university as an elemental need.

Addressing the graduates he quoted Exodus 18. 21, "Men of truth, hating covetousness," and continued:

"You must be not only passionate men of truth, but at the same time haters of covetousness, that is, unselfish, generous in judgment, restrained, disciplined, calm, detached, respectful of every smallest detail. If divine revelation requires the lightnings and thunders of Sinai, the scientific conscience must be sensitive and alert to the still small voice."

After conferring the degrees he closed with an apt quotation from the first tract of the Talmud (Berachoth 17 a):

"Thy heart shall meditate on wisdom,
Thy mouth shall speak with understanding,
And thy tongue utter rejoicings.
Thine eyes shall gleam with the Torah's light,
And thy face shall shine as the brightness of the firmament."

The proceedings were terminated by a speech of greeting and congratulation from Sir A. Wauchope, the new high commissioner, who in a few sentences showed a mastery of detail in Palestinian affairs that augurs well for the good of the country.

The development of the university

has been remarkable, notwithstanding difficulties from economic and other sources. There are now 12 professors and 12 lecturers, and for the session 1931–32 81 students have matriculated, one-half being non-Palestinian, and representing 16 different countries. The university is open to all students who possess the necessary preliminary education, irrespective of creed, race or nationality. The language of instruction is Hebrew, but that can be acquired by students who have attained the B.D. or Honors Semitic standard in about four months. And for such students there are now facilities in the Scots College Hostel in Jerusalem.—"British Weekly."

## China Needs Jesus—and Jesus Needs Witnesses!

Blanch Rose Walker, Kaifeng, China

1. Millions of mothers, actually paying small money to their little children and older children that they may buy them to obedience, induce them to stop crying or nagging. Good mothers, but ruled by their children! Home life and national life undermined by this distressing custom. Jesus needs missionary mothers to help them.

2. Millions of children, playing in the streets and roads, hearing unspeakably bad words, feeling bright if they can tell a big lie or curse the people along the way. Crowding into the mission chapels, they ravenously enjoy the love and light there. Missionaries are needed to hold them.

3. Millions of merchants, in great bazaars and small shops, working day and night, and of course no rest on Sunday. Even eating in those stuffy places. They have time to read, and will buy books if our publication societies will sell them cheaply. Jesus needs billions of books and tracts all over China.

4. Millions of farmers, toiling on their pitiful plots of worn-out land, fearful always of flood and drought, yet getting up enough grain and cotton to live. Then, in rushes the flood and sends them wandering, wandering, hopeless, hopeless. If only they knew that Jesus cares! If only they knew how to pray!

5. Millions of all manner of officials, responsible for this great land, yet seeming to care only for their "faces" and gain. They need Jesus to cause them to forget self and take these deserving people on their hearts. President Sun won many of them because he had the Lord's light in his life.

6. Millions of students, excellent at school and keenly alert for the wisdom of the world, would take the wisdom from above if only it were sent to them. They buy Bibles, they stand on the streets and read earnestly our "Jesus posters," then turn and go, knowing that they need Jesus.

7. Millions of soldiers, with no love for country, fighting only for the small pay they may lose at last. Forsaking one side and joining the other in a most exasperating way. Cruelly robbing and occupying homes and business places. Young women fleeing in horror of their brutality. Only Jesus can change them.

8. Millions of peddlers, each weighed down with heavy loads, trudging the streets by day and night, calling out their wares. Often their goods get upset in the crowded street and ruined, but no one ever says, "I'm sorry," or stops to help recover the loss. They deeply need the kindness of Jesus.

9. Millions of ricksha men, knowing their lives are greatly shortened by constant running with their human loads, yet on they run! They must, or steal or starve. You sorrow to see him, yet his running means food for his family. He takes the tract about Jesus and reads while he rests.

10. Millions of beggars, breath-taking! Many of them worthy citizens formerly. Utterly undone now. Starving. The glassy glare in their eyes. Their cries haunt you. You give money, but it is never enough. Your heart cries, "Come, Lord Jesus!" Nobody but Jesus wants them, but they know not to want Jesus.

Yes, China needs Jesus—and Jesus needs more witnesses!—"Home and Foreign Fields."

# Northfield Conference Season 1932

The Northfield Conference season of 1932 will open June 23, when the Northfield Girls' Conference holds its first session. This conference as usual will offer a week of devotional services and recreation to girls of secondary school age. Among the speakers and leaders will be Dr. Paul E. Scherer of New York, Rev. Arthur Kinsolving of Boston, Rev. Wilhelmus Bryan of Princeton, Mrs. Eugene Lyman of New York City, Mrs. Harper Sibley of Rochester, Prof. Ralph Harlow of Smith College, and Prof. Halford Luccock of Yale University.

The Woman's Interdenominational Home Mission Conference opens its 1932 season on July 5. Dean T. W. Graham of Oberlin will again conduct the Bible Study Hour, and will in addition have charge of the Girls' Forum.

The Conference of Women's Foreign Missionary Societies will follow on July 13.

The Conference of Religious Education will open on July 21. This gathering offers courses in Bible study, principles and methods for church school workers. This year's faculty list contains many old names. At least one new course will be added to this year's curriculum.

The General Conference of Christian Workers will be held July 30 to August 15, inclusive. A Call has been issued by Mr. W. R. Moody who will preside, and appears below. The singing will be under the direction of one new to Northfield, Mr. Glanville Davies of Burlington, Vermont.

The Massachusetts Christian Endeavor Conference, August 15–22, will close the 1932 season.

### A Call to Conference

W. R. Moody

Vague conjectures and speculation never make for strong convictions. In past generations our forefathers, while acknowledging that they only "knew in

part," nevertheless were convinced of certain verities which strengthened their faith, challenged their service, for which they were willing even to die.

This undoubtedly led to evils in the exaggeration of unessentials, and even to bigotry. Now in the reaction there is a tendency to a breadth which implies shallowness: to a spirit of comprehensiveness that sacrifices definite objective. This is clearly reflected in current writings: but as in government anarchy ensues where authority no longer exists, definite conviction is essential to constructive effort.

In such an hour as this we may well ask ourselves if Christianity has a message for such an age. Are there eternal truths by which men can determine their course through life with perfect assurance? Convinced of the fact of sin, of the love of God and forgiveness through Christ, of communion with God and of that peace which passes understanding, we believe the church has a message for today.

In issuing a call for a General Conference of Christian Workers at Northfield, July 31 to August 14 next, we would seek to reëxamine the foundations of Christian faith with a view to strengthening our convictions, awakening our sense of personal responsibility for service, and seeking the best means of bringing the knowledge of the gospel of our crucified, resurrected, and ever-living Christ to this age and urging his supreme claims upon the lives of men.

To this end we would ask the prayerful coöperation of friends throughout the country in the coming days.

Among those who have accepted invitations to lead us in these days are the following:

Adam Burnet of Glasgow, Scotland
J. Stuart Holden of London
John A. Hutton of London
Donald Mackenzie of Pittsburgh, Pa.
Howard M. Morgan of Lexington, Ky.
James Reid of Eastbourne, England
Melvin Trotter of Grand Rapids, Mich.
Paul D. Moody of Middlebury, Vt.

The music will be under the direction of Mr. Glanville Davies of Burlington, Vermont. A wide experience in solo and choral work, both in America and Great Britain, together with a genuine sympathy and appreciation of the spiritual emphasis for which Northfield has ever stood, assures enthusiastic coöperation. Thus as in former years the spirit of worship will be dominant in the music.

*The Northfield Auditorium, where conference meetings are held*

# By Way of Suggestion

When Dr. John Gardner closed a ten-year pastorate at Riverside, Cal., the church showed its appreciation to him and Mrs. Gardner personally in many and substantial ways. But the final touch was added after they were gone, when the Women's Bible Class honored them with a memorial lantern in the church parlors, which was appropriately dedicated. By this act the church was beautified, a rich memory of service was given a visible and appropriate memorial, and fresh courage was given to Dr. and Mrs. Gardner as they take up a new and difficult task in Garden City, N. Y.

### An Adventure in Summer Evangelism

Rev. Ralph S. Cushman,
Rochester, N. Y.

During last summer I came upon an adventure which seems to me to dispel doubt and offer a valuable demonstration of what could be done in many localities with summer evangelism.

The seat of the adventure was Dundee, New York, not far from the little cottage where I have spent many summers during the past ten years. The evangelist was Dr. Milton S. Rees, of my own city.

Dundee is a little town with three churches. Every one of these united in the summer evangelism adventure, and nine others in the surrounding country also coöperated. Services were held every night except Sunday. On Sundays the nearer churches coöperated in the morning worship, and all of them in the evening.

The people of the various churches responded in splendid fashion. The congregations were good every night, and on Sunday they overflowed the tent. There was a chorus of one hundred voices, supported by a fine orchestra. The singing was uplifting. The tent was erected on the school lawn. It was brilliantly lighted, comfortably seated, and attractively decorated. The services were worshipful. Moreover, the results were most gratifying. Some entire families made Christian decisions.

Many family altars were erected. A large number joined the morning watch, beginning the day with God.

Business-like methods were used in the organization. Six committees assumed the responsibility for the work. The whole countryside was visited from house to house. The emphasis was put on prayer, and the aim was not to create a spasmodic revival, but life habits of devotion. A series of cottage meetings prepared the way. During the month of the experiment, on four mornings of the week, half-hour community prayer meetings were held. These meetings so impressed the community that weekly cottage meetings are now being held, supported by the three churches. The free-will offerings of the people took care of the expenses of the enterprise at Dundee.

I interviewed Dr. Rees on this summer experiment, and I find he has been doing this thing for several summers, taking his vacation at another time of the year because he believes in the summer program. He has conducted eight such tent campaigns, and tells me that he finds it a most successful way of reaching the country and village people.—"Pastors' Journal."

### Indexing a Library

By a New York State Pastor

Many a public speaker or writer has certain articles somewhere in his library, but he does not know just where to find them when he wants them. To overcome this I have worked out a scheme of indexing which I have found satisfactory, and is given here with the hope that it may prove helpful to others.

First, the library is catalogued by classes of literature, each letter representing a class. For example,—A, Commentaries; B, Sermons; C, Essays; D, History; G, Biography; etc. Then each book is numbered, for example,—B–4 is "The Transfigured Church," by Dr. J. H. Jowett. Magazines are catalogued by their initial letters and volumes. R.C.W.–50 stands for "Record of Christian Work," Volume 50. At the close of each year I have these volumes bound.

I have a Ledger Index which gives space for indexing subjects in alphabetical order.

The margin of one of my Bibles is used for indexing sermons and illustrations according to texts.

The sermon on "The Reigning Christ" by Dr. Campbell Morgan is indexed in the Ledger Index under R—Reigning Christ and under C—Christ, Reigning, thus: R.C.W.–50: 547, the number following the colon designating the page in the volume. R.C.W.–50: 547 designates "Record of Christian Work," Volume 50, page 547. In the margin of my Bible the sermon is designated in the same way. Thus, in the margin of 1 Corinthians 15: 25 I find "R.C.W.–50: 547."

Again, in the margin of Galatians 2: 20 I find "B–4: 33," which means "The Transfigured Church" by Dr. Jowett, page 33, and the same reference is found in the Ledger Index under R, Redemption, The Wonders of.

When I look at a text in this marked Bible it shows all the sermons on that text in my library. So also of the different subjects in the Index.

In order to find the book I want readily I have them marked, as above, with small white pasters on the back just under the title. Thus, "The Transfigured Church" by Dr. Jowett has B–4 just under the title.

This system gives the reader at a glance all the articles, sermons or illustrations in one's library on any particular subject or text.

### The Lord's Acre Plan

The Lord's Acre plan is that each member of the church and Sunday school shall set apart and dedicate to the Lord a part of his farm land, or some farm animals, and on the land raise some crop, or rear the animals, and at the harvest season sell the produce or the animals and give the cash yield to the church. The project may be an acre or a quarter of an acre of corn or potatoes, or a pig, a brood of chickens, a calf, or Sunday eggs,—just what each member resolves to undertake and so pledges on the covenant card. Cash may be pledged by members who are on a salary basis.

In some churches the members work together in the cultivation of a community plot.

A Lord's Acre covenant is signed by the church members undertaking it. This covenant reads as follows:

"Recognizing God's goodness to me and his claim upon me and especially upon my farm life, because without his sunshine and his showers all our efforts would be in vain, I agree to raise in 1932 and to tend faithfully one acre of land and to give to (the named church) the proceeds from this dedicated plot, to be used for the Lord's kingdom here on earth."

This plan has three outstanding values. First, the money yield averages much higher than under old methods, and the number of regular contributors is largely increased. For it is the method best suited to the farmer and his way of life. The farmer cannot readily pledge cash: he can pledge in kind. Secondly, it is a plan which provides for the training of all the members of the family in stewardship. Thirdly, it is a plan which yields not only material results, but most valuable spiritual results. A man tending his Lord's Acre is reminded that he is working on dedicated ground, that he is working with and for the Lord. His thoughts will be such as make for the building of Christian character. So it will be with each one, old and young, who tends a Lord's Acre, and lovelier homes, better farms, stronger churches will follow.

The Lord's Acre plan was started in Western North Carolina under the auspices of the Farmers Federation as a coöperating and marketing agency in 1930. Six churches began it then, all with successful results. In 1931 fifty churches entered into the plan. In December 1931 at a general Lord's Acre meeting in Asheville, with a large gathering present and with seven denominations represented, it was unani-

### Faith

*Precious truth! There is neither place, nor time, nor state, when faith may not uplift the eye, open the ear, put out the hand, and realize a present Saviour!—Dean Law.*

mously and enthusiastically decided that the Lord's Acre Movement—its great value definitely proved,—should be vigorously advanced during the coming years.

### Working Out the Plan

An every-member canvass should be made—early and well planned,—to reach every man, woman and child connected with the church and Sunday school. Impress clearly the Aim: all to coöperate—each according to his ability!

The covenant cards should be signed, with the projects and the expected yield definitely stated, at the time the canvass is made.

A committee of four or more men of the church, in separate geographical districts, will check and keep a record of the projects at each stage. A special supervisory committee should serve for the younger children.

It will be helpful for marketing purposes if the members will unite, so far as practicable, in growing the same varieties of the different crops.

A Service of Dedication at the beginning of the planting season and a Service of Testimony at the close of the harvest can be made of great spiritual value.

*Copies of a descriptive folder and covenant card may be obtained from Rev. Dumont Clarke, director of the religious department of the Farmers Federation, Asheville, North Carolina:* of which James G. K. McClure, Jr., son of the late president of McCormick Theological Seminary, Chicago, is president.

# In Cumberland Logging Camps

Rev. T. K. Mowbray, Haysi, Virginia

Soon after daylight one June morning I went to the machine shop from which a train was departing for the woods in a few minutes. The Shay engine was enveloped in a cloud of steam as the trainmen were opening and closing valves, testing pressure before the run began. A 30-mile trip lay ahead of us. A long string of flat log cars loomed up ahead of the engine.

"You may ride in the cab with us or get on the flats," was the curt response from the engineer to my request for a ride.

I made my way to the end of the cars, and was barely seated before the bell jangled, and off we started over the rough narrow gauge road, winding through long hollows, following murmuring brooks, occasionally crossing crude but strongly built bridges, ever and anon leaving the ever present timber to emerge into a clearing, containing a mountain home.

The railway gradually ascended a long and heavy grade, up which we traveled until we reached the summit. Our engine then switched to the front of the cars in order to hold them back as we descended the mountain. Thoughtlessly, I remained in my original position until reminded by a better informed passenger that my face would shortly be covered with cinders: whereupon I retreated midway to another car in the string. Even then the heavy wind blowing up the valley upon us brought occasional showers of cinders from the puffing smoke of the stack.

After a ride of some two hours' duration a shrill blast of the whistle announced that we were approaching the camp. We rolled around a bend, and I beheld two long rows of shanties, and camp cars, with other buildings here and there scattered about the low ground. To the left of us was the stable, with several hostlers working at an improvised blacksmith shop nearby. A little further on a group of people were standing on the porch of a narrow building. Upon coming closer one could see it was the camp commissary, and the folks were waiting the arrival of the train. Women stood in the doorways of their little homes, and children played about the wooden walkways down the camp street.

A loader was hoisting logs not far away and deftly placing them on the log cars, the noise of the exhaust and the rattle of the hoist all but obscuring the sound of our approach.

The brakeman cut the string of cars in two, and half of them, following a vigorous bump from the engine, sped down an adjacent switch, from which they were shortly to be detailed to the loader for use.

As it was my first visit to this camp I made myself known to the camp foreman, told him I wanted to visit the homes, and hold service that evening when the men returned from the woods. He seemed to be glad to have a minister visit the camp; said they were not overly pestered with such gentry, and told me to make myself at home.

Having brought a supply of tracts, religious papers and Gospels, I now made a home-to-home visit, getting acquainted and making such announcement as necessary for the night service.

That afternoon I gathered the children of the camp together and told them Bible stories, after which we had a number of games.

About sundown the men began to trickle back to the camp, some of them having to walk two to three miles from their work in the woods. They carried their saws and axes, and some rode the horses which were used to "snake out" the logs to the loading track.

When supper was over the men gathered in the dusk upon the wooden walkway in front of their bunk cars, and we had the privilege of conducting a song service, and then preaching to some 40 men, and an equal number of women and children.

It has been three years since that first visit. Since then the camp has "cut out" in that locality and moved to a new stand. We still preach there occasionally, but in winter the roads are almost impassible and the river past fording.

Last summer we held a fine Daily Vacation Bible School in two of these logging camps, reaching about 55 children in one camp and about 50 in another. There the children learned to sing, and began to long for a Sunday school, but no one in the camp was to be found who would undertake it. So we finally got in touch with a fine Christian woman who volunteered to live in the camp, and run the Sunday school and

Bible class, etc. She has, amid a lot of discomfort, done a splendid piece of work, and the store manager told me recently, "We couldn't do without her hardly." All the remuneration she gets is her room and meals. She is dependent on her Lord for her clothing and other expenses.

Due to the depression, labor is exceedingly low. $1.50 per day, with families to support, doesn't go far when you only work four or five days a week. These folk are generous to a fault, but they can't give what they don't have themselves.

A five-day meeting was held in November in this camp. Nine persons confessed Christ. Since then several others have done so.

These mountains are full of people who need to be evangelized. We now have three ladies working in these rural sections, and among the loggers and coal miners. They are all upon a faith basis. We ask our Christian friends for their prayers and interest in the great field here.

Last fall we erected a chapel. The people put in labor, and friends outside gave us the money. It is filling a real need in a rural community that has been noted in the past for lawlessness. We can build other chapels when God's people provide the means to do so.

Our county of Dickenson is between West Virginia and Kentucky. We are surrounded by the Cumberland Mountains, the famous "Breaks of the Cumberlands" being only a few miles distant.

Our people are pushing to the front with education, and mountain boys and girls walk from 3 to 6 miles, one way, to our local high school. But they need the gospel. And how shall they hear except someone be sent to them? A young minister who worked in this field most acceptably last summer wants to return to build God's kingdom in the mountains, but the depression has withdrawn all his assurance of support.

# The Significance of the Ascension

A. J. Billings, England

*As they were looking, he was taken up; and a cloud received him out of their sight. Acts 1. 9.*

The old cosmogony which pictured the earth as flat and the sky as an inverted bowl has gone, and consequently some men stumble and hesitate over the story of the ascension. But it is obvious that one cannot leave this spherical world without ascending. From whatever point one goes away he must go upward. Christ was here in the flesh and is gone away. He must have ascended.

Of course, the word is used as a symbol, just as we use the symbolic phrase "higher plane." We have a feeling that there are other worlds on a higher level than this and are higher in another than in the physical sense, that there are ascents along lines which cannot be measured by the surveyor's theodolite or scanned by the astronomer's telescope. From those higher levels of life, where God himself is the light, Christ came, and into those heights he ascended. He spoke of himself as having come "from above," "from the Father," or as one apostle tenderly adds, "from the bosom of the Father." Of King Arthur the poet said what might be said of any human being, "From the great deep he came and to the great deep he goes." But Christ wrote "My Father" across those deeps, and they are filled with glory. He said, "I came out from the Father; again, I leave the world and go unto the Father." We look and see by faith that the depth to which we are moving has written across it in luminous letters, "My Father's House." In the great deeps Christ was at home. But he left those heights and descended to this level for us men and our salvation.

His descent into the human realm might be likened to the experience of a diver going down into a deep and muddy river in order to win salvage from a wreck. He enters a dark and limiting world to seek and to save that which was lost. As the diver is hindered and restrained by his diving-dress, so the Son of God was cribbed and confined by his human body. We cannot fully realize how unlovely or repellent earthly conditions were to Christ, any more than fish can know how uncongenial the cold, dark river is to the diver.

### Still Human in Heaven

One glorious significance of the ascension is that Jesus ascended as a human being.

He did not change. He did not dissolve into an angel or a spirit, whatever such may be. He remained a man. The suggestion on the surface of the account is that he is still, and will continue to be, a human being. The word of instruction uttered to the upward-gazing disciples was, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go." "Jesus . . . in like manner," that is, a human being, abides and will abide to the end, akin to us men.

When his doubting disciples confused him with a spirit he showed his wounded hands and side, and said:

"Why are ye troubled, and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself! Handle me and see: for a spirit hath not flesh and bones as ye behold me having."

Modern science with its amazing statements about electrons and so on has so entirely altered all conceptions of the material world that wise men are not so dogmatic about the limitations and laws of the material world. The physical and the spiritual are not antagonistic nor opposites. They seem to be, in the last analysis, one and the same. The Christian faith is being substantiated and vindicated, and we can now emphasize this great and glorious truth that our ascended Lord is still "This same Jesus." "We see Jesus glorified," writes the apostle. Yes, "glorified," but still the same Jesus.

And didst thou take to heaven a human brow?
Dost plead with man's voice by the marvelous sea
Art thou his kinsman now?

"Yes, and I prepare a place for you—human beings—that where I am there ye may be also." Good as this earthly realm is, to be with Christ is far better.

Kinship, affinity is precious. One of the stings of death is the fear that we may lose kinship with humanity and cease to be human. Many are haunted with the notion that the higher world is utterly different from this, and its inhabitants are of quite another order of being. That fear is behind the oft repeated question, Shall we know one another in heaven, or have our loved ones who have passed onward lost all interest in us? The message of the ascension is that the blessed dead are glorified but human, not changed into angels or spirits bereft of human nature, but like Jesus the man and actively with him in that higher realm.

A great sadness came to a mother heart because of the thought that death had suddenly changed her little babe into a perfect being, grand, majestic and aloof. The bereaved mother, tortured by the vision, moans:

There is thy sting, O Death, that I think
Hurts the most a thousandfold,
To feel suddenly at a wink,
A dear child I used to scold,
Praise, pet, fondle, kiss and tease,
Teach and tumble as my own,
All his curls about my knees,
Rise up sudden, full grown!
Show me Michael with a sword
Rather than such creatures, Lord!

There is a grave in a London cemetery which is still sometimes visited by those who remember. A stone is over it, erected by a great preacher to the memory of a dearly-loved wife. But when he came to prepare the inscription he could not write "Died": he chose the word "Ascended." When he himself passed over, those who were left remembered his chosen word and used it of himself:

"Joseph Parker. Born April 9th, 1830. Ascended November 28th, 1902."

That is how some souls are able to think, but they would not have been so sure of the upward track for their loved ones and for themselves if they had not seen their Lord go up before them.

### The Promise of the Ascension

The ascension establishes also the fact that Jesus was approved and accepted of God.

The translation of Enoch marked God's approval of his life. Elijah's exit by fiery chariot and whirlwind sealed and endorsed the life of the first of the great prophets. Jesus had lived a lifetime among evil men. He had borne their sins in his own body on a tree. What proof have we that at the end of it all he was acceptable to the holy Father? If we regard him as the head of the human race and humanity's high priest, what assurance have we that he has been admitted to the court of heaven? Ascension into heaven before the assembled church affirmed the acceptance of our Lord, and confirms our complete confidence in our great high priest. "Christ being in fashion as a man," wrote the apostle, "humbled himself, being obedient unto death, wherefore God hath highly exalted him." Obedience to the last detail and at all costs was required for this high office. His exaltation as asserted by his ascension proves that he satisfied every requirement. He was blameless, sinless, Jesus Christ the righteous.

The man Christ Jesus having been accepted and exalted, there is assured to humanity a great and grand destiny. Let us encourage a radiant hope, for "we see Jesus glorified." Our surety has been accepted, our salvation is secured, our final triumph over all our foes is certain, "for he must reign till he hath brought all his enemies—and ours—under his feet; and the last enemy to be destroyed is death."

The ascension also gives direction and definiteness to prayer.

A veil of cloud hid the ascending Lord from the steadfast gaze of his worshiping disciples, but faith's vision followed him to the throne of heaven. Besides Stephen others could say, "I see the heavens opened and the Son of man standing on the right hand of God." That Jesus the man was at the center of all things made prayer a glad experience. Though the disciples withdrew their steadfast gaze from his upward way, their prayers followed after him whom they loved, and "they all continued with one accord in prayer and supplication." When the answer came in the descent of the Holy Spirit they knew that, as Peter declared, "This Jesus . . . being by the right hand of God exalted . . . hath shed forth this which ye now see and hear." They knew that, as Saul discovered, Christ and Christians were one, their sighs he heard, their sufferings he shared. "Saul, Saul, why persecutest thou me?" Saul thought that he was harrying a lot of foolish, if not wicked, people, so in amazement he replied: "Who art thou, Lord?" "I am Jesus, whom thou persecutest." Jesus—the ascended man—was one with his people, as he was also one with God. In him humanity and divinity met. He could plead for sinful man and reveal holy God. He was the door by which the prodigal could approach the Father. With boldness men entered the holy place by a new and living way through the veil, that is to say, his flesh. They prayed to him, and through him to his holy Father.

Worship, too often unreal, became vivid and definite.

While our spirits crave the presence of God as the flowers seek the sunlight, yet our conception of him is so indefinite that we are vague or bewildered. God hides himself so deeply, yet his works, the outskirts of his ways, reveal glimpses of his tremendous greatness and awful holiness, and our feeble spirits faint. But Jesus we know, Jesus we love, Jesus is like unto us. We apprehend him, we can approach him. No mediator is needed, no blessed virgin, no holy saint, no ordained priest. We can draw near to him with boldness. He welcomes us. We can talk to him, our prayers to him are definite. Speaking to him we find we are speaking to the Father. Loving him we love the Father. Serving him we serve the Father. Through him our spirits meet the great Spirit, and our souls respond to the sunlight of his blessed presence. To us Jesus Christ is God of very God, yet he appears to us, and appears to us a man.

Having then a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to our profession! For we have not a high priest that cannot be touched with the feelings of our infirmities, but one that has been in all points tempted as we are, yet without sin. Let us therefore draw near with boldness unto the throne!

# Pentecost: Commemoration or Recovery?

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*They were all filled with the Holy Ghost. Acts 2.4.*

There is no reason that I can assign why it should be necessary merely to commemorate Pentecost. We have fallen into a strange habit of celebrating anniversaries instead of looking for repetitions. We Christians seem to have developed a kind of memorial complex. On the 25th of December we commemorate the coming of Christ. Leaving our packages at home, tied with their red ribbons, we listen with a certain wistfulness to the song that fell across the hills around Bethlehem, and soon we go out into the queerly deserted streets—with a memory! Then comes Easter. There are flowers everywhere. The choir sings brilliant anthems. The hymns keep quick step. The minister reads out of a book, "He goeth before you into Galilee: there shall ye see him," and all some of us can manage is a pleasant historical mood! After that, Pentecost!

I grow just a bit weary of anniversaries. Religion is like marriage in this: it can fall away until it becomes little more than a celebration of anniversaries. It never seems to occur to some couples that they could do more than just remember that they were happy once. It isn't necessary every year to refer the matter of your wedded bliss to a committee on antiquities.

"They were all filled with the Holy Ghost." Is that just a subject for research, or can it occur again?

It is simply fatal to go on thinking of the faith in God's Spirit as though it were inseparably bound up with some particular and extraordinary circumstance or set of circumstances. That's what the church at Corinth had done. They boasted of being able to speak in unknown tongues. It was a manifest endowment from on high. And Paul, with his robust bluntness, told them that they were like "sounding brass or a tinkling cymbal." They might edify themselves with such language, but they wouldn't edify anyone else: nobody could understand it!

"We speak with tongues!" said they.

"You'd better talk common sense," said he.

"We have a certain unusual brand of emotion," said they. "God is doing strange things for us."

"They would be ten thousand times more valuable if they weren't so strange," said he. "Maybe you are just peculiar; and being peculiar is no great proof of piety!"

Perhaps it would be worth our while to make a note of that!

Pentecost was remarkable, but for none of these things. If you want to find out what effect it really had, do what Stanley Jones suggests in his book "The Christ of Every Road," and draw a line through the New Testament at the second chapter of Acts. "On one side," he writes, "is spiritual stumbling, hesitancy, inadequacy, defeat; on the other is certainty, courage, adequacy, victory." Here are men dependent, afraid, slow of understanding, full of petty jealousies; and here they are burning with zeal, making their way through intellectual and moral problems with poise and insight, and teaching a sad world to think. There was no rampant emotionalism about it. There was a balance and sanity. They had come out "from behind closed doors."

Perhaps the best illustration I can give you of it is by way of an article that appeared some time ago in the "New York Times." Back in covered-wagon days, in 1850, a party of emigrants to California perished from thirst in an arid waste, 150 miles long and from 10 to 30 miles wide, which has ever since been known as Death Valley. So extreme is the heat during the summer that even the lizards and horned toads leave for other quarters. But last year, by a prank of nature, the desert was converted into a garden. For 19 days in May fresh showers fell on the parched sand, and the landscape was covered with brilliant flowers, ranging from yellow and red to deep purple, "a gorgeous masterpiece, unfortunately only too soon to be shrivelled and obliterated by the rays of the sun." It was like the fulfilment of an ancient prophecy, "He will make her wilderness an Eden, and her desert like the garden of the Lord." As I read it seemed to me there was not an apostle that would not have agreed to jot that down in his spiritual autobiography under the chapter headed Pentecost!

But before we go into any further detail as to the effect of it, let's see clearly what it was that happened!

## What Happened?

A. Boyd Scott speaks of "our obscure belief in the Holy Ghost." There was a day when that belief was not obscure. There was a day when men "realized it as a live conviction and related it to a system of living assurances within the soul," as five minutes with any concordance of this apostolic literature will make clear to you. The prominence given the ministry of that Spirit in the New Testament is astounding when once you come to make even the briefest examination. There are nearly 20 references to it in the 28 chapters of the Book of Acts alone.

It wasn't so much a belief the apostles had as it was an experience in which they shared. The Spirit had come. There was nothing in their minds corresponding to that in our own when we speak of the "spirit of the times" or the "spirit of freedom." They weren't thinking of a force, or a tendency, or a characteristic. They were thinking of a presence, of one who was to them what Jesus had been. I don't know that they distinguished clearly at first between this presence and the presence of the unseen Christ. It was an experience of God on a different level from that which for three years now they had known. Otherwise it was as though Jesus himself were there. But gradually they remembered how he had spoken to them of one whom he would send. They groped back in the Old Testament for some understanding of it all, and there they found a frequent phrase, "the Spirit of God." He it was who should show them of the things of Christ. Through him Christ should ever after

be present to each believer. That was it! And he had come!

They made no special attempt at definition. In later years definition became inevitable. Out of the facts in hand grew up the doctrine of the Trinity: God the Father, God the Son, and God the Holy Spirit,—these three were one. With our knowlege of complex and multiple personality I know of no particular reason why we should expect God's to be more simple than our own. What I object to is spending all our time trying to understand what at best can never be said but imperfectly, instead of trying honestly to realize in our lives the perfectly concrete and reproducible experience which lies back of these halting, stumbling words. The apostles had known God in his glory and majesty, holy and mysterious. Having "savored the soul" of Christ, they had known God as sharing their weakness and their sorrows, identifying himself with their sin and their death. And now they knew God as "something more than Father, something more than Saviour": they knew him "in and through all individual souls, a pervasive spirit, wooing, comforting, inspiring." It may be that as Christians we are unable to handle either the thought or the language of such an abstract doctrine as this has come to be, but we can know God as these apostles knew him in every phase of his threefold revelation. There is no other way in which we have known him, or can know him!

Dr. Scott reminds us that "sometimes there steal through the soul breathings of peace and sorrow for sin, the sense of forgiveness, and hope like a zephyr's breath. And there is an instinct within us which says, It is the breath of God's Spirit! Sometimes, as in the sacrament, a divine joy and strength take hold on our souls, like a hand stretched out and grasping ours, and the same instinct bears witness: it is the companionship of Christ. Sometimes, in the wide spaces of nature, under the silent canopy of the stars or on the great sea, awe descends upon us, and humbles us, yet exalts us, and that holy instinct whispers to our hearing, It is the glory and majesty of God uttering itself in my soul!" The Master simply assures us that there is reality behind each of those experiences. And so I insist that if ever there was a laboratory of truth this is one. It is not so much the outcome of any intellectual process as it is like all religion, the outcome of an experiment.

It was the personal quality of this latest manifestation that the apostles felt. And it is just that that I am afraid we are sometimes in danger of losing. We too often think of the God within us in terms of an energy. We imagine that all we have is a power, a force, an influence. When Matthew Arnold writes of that God he becomes "a something not ourselves that makes for righteousness." It has been well remarked that that is not the language of religion. "A something not ourselves that makes for righteousness," says Dr. Jowett, "when translated into religious speech becomes 'A friend that sticketh closer than a brother'; and when translated into the New Testament gospel it becomes 'The communion of the Holy Ghost'!"

Now if that experience cannot be duplicated the only thing left for us to do is to envy these apostles. But envy them we must: for what happens to them is what we need to have happen to us. So many of us, writes E. Stanley Jones, seem still to be living in that 50 days between the empty tomb and the upper room. We have a lot of ponderous machinery, and now and then, when our spiritual impotence weighs too heavily on our Christian consciences, we add a new wheel, work out a new plan, or appoint a new committee. After that, pretty soon, we make a survey and conduct an investigation. We are afraid of truth, and we are afraid of adventure. And on top of it all we have lost our spiritual contagion. We do not seem to "infect" anybody with God,—that is the minister's job. We have built up a heathen tabu around the name of Jesus Christ, and rarely speak of him, as though he were too sacred for ordinary conversation. We must be reserved about these things. It would have been a fine Pentecost if Peter had been reserved! How many little groups of a dozen each could you pick out here that would have made Pentecost possible if they had been alive on that day 1900 years ago? Suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire. And they were filled with the Holy Ghost.

E. Stanley Jones calls it "the lost chord." "There was a time," he says, "when the Christian church celebrated Whitsunday, the anniversary of the coming of the Spirit, more than it did Christmas, the anniversary of the coming of Christ. Do we find it easier to celebrate Christ's birth than it is to be born again? Is it easier to commemorate his coming into the world than it is to go with his message into the world? Does it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us. Pentecost is the festival of God in us. Is he more with us than in us? Go through Palestine and you will find that the Christian church has fastened on almost every important event in the Old and New Testaments and has commemorated them by the erection of a Christian shrine. But none has been erected in commemoration of its own birthday, Pentecost. Did it seem too remote to commemorate? Whatever the cause, there is in Christianity a lost chord, and that lost chord haunts us. Until we get it back our spiritual lives will be more wistful than winsome, more plaintive than passionate. The lost chord is Pentecost."

I say again, if we can't get it back all that's left for us to do is to envy them. But my whole emphasis this morning is that we can get it back if and when we want to. We can get it back, and nothing can stop us if we do!

We can get it back just because at bottom it was a simple and potentially universal thing: it was the actual taking over of the living fact of Christ into human experience. The only trouble in the world with us is that we believe Christ, but do not know him; we remember Christ, but do not realize him. We take the facts of his life, and death, and resurrection, and the result is an objective gospel that lies in history, not in us.

We will not reach out our hands and take him. That's all it amounts to. We talk of God's giving his Spirit, and it is a language vague, and dim, and unreal. The significant thing about Pentecost was that the apostles opened their hearts and lives absolutely, and themselves became dwelling places of God! They quit looking about for data and began to claim the privilege of a great companion. They quit listening at the threshold of other lives, and inquired of the light that was within, ready to instruct them in all that they were genuinely willing to be taught. They no longer expected to stumble upon the secret of the kind of steadfast faith and buoyant life they were looking for in a sermon or run across it in a book. They turned their prayers into invitations, and traditions became convictions. What they had assented to they began to stake their lives on. And there was no longer anything that could contradict or appal them. The day of Pentecost had fully come!

It had its conditions, yes, like any other ministry. They could not have it on their own terms: they had to have it on God's.

### Conditions

For one thing, they had had to continue in Jesus' word.

On the day of his ascension Jesus commanded the disciples not to depart from Jerusalem, but to wait for the promise of the Father. If they had done nothing but wait, as some of us wait, the promise would never have been fulfilled. The difference between them and us is that they knew how to wait. Their waiting was a continuing in the Master's word. It was the kind of waiting in which prayer featured, and the constant exercise of every grace that they had caught from Jesus. They were not just to sit around and be quiet until something happened: they were to be engaged in the Saviour's business where they were.

I have seen men and women who would not undertake anything in the kingdom because they said they had not the gift. They wanted to hold off until they got it. It doesn't come that way. It comes to people who are devoting what they have. If you and I are ever going to inherit it, it will not be by waiting before we begin: it will be by beginning first and doing all our waiting as we go. "Continue ye in my word!"

Then they were together when the thing happened. That was another condition.

St. Luke seems to make quite a point of it. You will find it standing out prominently at the opening of the account. "They were all with one accord in one place."

It would have been just too bad if James and John had gone off to spend the week-end with Zebedee, and Matthew had been taking a walk in the country to avoid the city's heat, and Nathanael and Philip had been out late the night before and so had had to rest that morning. I wonder what would have become of the plan that God had to endow that little congregation with his Spirit and turn it into a host!

It's a strange thing, but that's the way he works, by getting people to meet with one another. I have never known any irregular church member to count largely for the kingdom. Perhaps you can be a Christian and stay away, but somehow nothing much happens among Christians of that kind. Like the stub of a ticket, it is not good if it is detached.

And there was this third condition: when they did get together, these apostles and friends of Jesus Christ, they were held fast in a great bond of sympathy and understanding. It was "with one accord."

The things they said and did were helpful. They were close to each other, rejoicing in their common loyalty, and warmly disposed toward one another by the common purpose they had. It was more than a crowd: it was a communion.

The Spirit of God will not move unless there is that atmosphere for him to move in. Mr. Moody used to ask what would have happened if the apostles on that day had been criticizing one another, full of little jealousies, and suspicions, and aloofness. When Peter got up to speak, "imagine John leaning over to James and saying, 'It doesn't seem to me that Simon is quite up to himself this morning,' and James replying, 'I'm disappointed too. This is a representative audience. He lacks polish and finish'! Suppose Andrew had whispered to Matthew, 'Really it's too bad for Peter to be so hard on the Pharisees! I wish he'd avoid such unpleasant and controversial subjects'! Do you think if that had been their attitude there would have been any Pentecost? Would God's Spirit ever have answered to that spirit?"

And so the miracle happened. God filled the room that was made for him. And it can happen again. It can happen now! I wonder if you want it? I wonder if there are twelve who want it? If there are, we can stop worrying about the church, and we can stop worrying about the kingdom of God. So I say, the thing we need now is not commemoration, but recovery.

Hugh Price Hughes, writes Dr. Crane, once published a story of a Shoeless Town by the name of "Ubique," the Latin word for "Everywhere." The drift of it was this:

One winter a man had occasion to visit the town. He arrived at the railroad station on a blustering December day in a flurry of snow. As he walked along the street he saw men and women in costly furs, but all with bare feet. They limped by with chilblains and bruises.

At dinner he sat next to a kindly and prosperous-looking old gentleman.

"Pardon me," he asked, "but I notice that nobody in this town seems to wear shoes, yet everyone appears to suffer from cold and bruised feet. Would you mind telling me why?"

"Ah," said the old gentleman, raising his eyes piously, "why indeed!"

Beyond that he could not go.

The traveler took a walk through the town.

"What is this building?" he inquired of a janitor; "I am a stranger, and notice that there are many like it."

"This is a shoe factory," said the janitor.

"Oh, they make shoes here?"

"Not at all," was the reply, "they just talk about making shoes, and think about it, and pray about it. Every seven days there is a lecture on shoes. Every other business is required by law

to close, so the people may attend. Here is a list of subjects,"—and there they were: "The Origin of Shoes," "The Desirability of Shoes," "The History of Shoe-making," "Varieties of Leather," "Soles and Half-soles."

Turning the corner into a little side street one day the visitor came at last upon an obscure German cobbler making a pair of shoes. He bought them and took them back to the hotel to give to the kindly old gentleman with whom he had become acquainted. But the old gentleman declined the gift. The best people never wore shoes. Indeed, it was generally regarded as a sign of fanaticism and hypocrisy ever really to wear them!

### Factors in the Change

Leaving the application of that story entirely to you, I wonder if we could lay our hands without any delay on the factors in this situation 1900 years ago that are crying loud for recovery. We can do it, I think, under the symbols that are given to us here, without losing ourselves in them at all. You remember what they are,—the wind, the tongues of fire, and the power of prophetic utterance. It seems to me that they indicate clearly the change which took place in these friends of Jesus.

In the first place, it was as though a rushing, mighty wind had blown across the landscape of their lives and swept away all the fogs of uncertainty.

I remember one evening when New York lay under the heaviest blanket of mist I have seen in the North. You could not make out anything beyond your own block. After a while the wind came, and the outlines of the buildings across the park grew sharper and sharper until they stood out in every small detail.

That is one of the Pentecostal privileges. The apostles had been dull scholars when the Master was with them. They had had a thousand misgivings. Time and again they had failed to catch his drift. They had stumbled along like men through the mist down an unfamiliar street. They had wanted to take the wrong turn. Hardly anything about God's will was manifest. Then suddenly comes this record, "They were filled with the Holy Ghost," and at once you begin to see the difference. You could almost translate it into a weather report: Saturday, cloudy; Sunday, heavy gales from the East; Monday, clear. They went about the things they had to do without any hesitation. They knew what God wanted, and they knew how to manage it. Instead of cautiously feeling along after Jesus, they struck a long stride down the road. They seemed to have a new instinct for God.

I don't see how anybody can help being struck by the assured and confident movement that characterized them. Their faith was not the kind of faith that is manufactured in the head: it seemed fairly to rush up out of their hearts. The one can be acquired by patient effort: you can analyze it, study it, argue about it. All you can say about the other is that somehow, either gradually or suddenly, it comes to you. It is richer and deeper than anything you have known before, but when you try to impart it you can't. Even when you try to describe it it is elusive, and refuses to be set down. It is that "something" in the Christian's contact with Christ, that "something" in the relation over and above the grasp of analysis, of description and explanation, that marks out the realm of the Spirit's ministry.

I have seen men whose faith in him was being pressed hard by argument. Step by step they were apparently driven out of their positions. And I have seen them, at the close, smile and shake their heads. Sometimes a mist would come over their eyes, and in a moment they would say:

"I cannot persuade you. I cannot settle your doubts. I cannot answer all your questions. I cannot silence many of your objections. But I know whom I have believed!"

They had learned what only the Spirit of God can ever teach a man. All they knew was not in their heads; some of it was in their hearts.

I know there are people who call that sentiment, and discount it. It comes too near being knowledge. And that knowledge served these disciples. The Book of the Acts is no dull record of a dead faith. It is the Yea and Amen of pioneers, of prophetic souls, to one whose pulse-beats were the centuries, the upheaval and subsidence of nations nothing but the rising and falling of his breath. The God they worshiped was alive and moving!

There was a day when the followers of this Nazarene broke with a thousand dear traditions, met in deep tombs with awed whisperings as the gulf widened between them and all they had called their own, stole sidelong glances on their way home through the dawn at the huge Colosseum they were forced to build so bitterly by day. The whole long purpose of the years seemed broken,—did it?—with all to which they had grown accustomed turned into the litter of jarring chaos? And did they think it was ruin, sheer and final? Well, it was not! It was the living God! The "wild winds" that burst upon them were his winds, sweeping the chaff from the threshing-floor and leaving the clean, sweet burden of wheat.

Three hundred years later, when Christianity had become a state religion, men settled down to enjoy their victory. They built them a creed and fashioned a church. They got them bishops, and they had a book. When suddenly across the northern frontier poured wave after wave of conquest. The whole horizon of life was changed. It must have looked like the end. But steadily, straight on and undeterred, there was One who was "picking his sure steps" toward a world rebuilt. The living God!

Centuries passed. Once more humanity settled down, this time in vast cathedrals. In a strangely reminiscent mood it housed its God in an elaborate body of doctrine and practice. Because that eternal voice seemed still, it got for itself a vicar of Christ to speak. It framed huge systems of philosophy, set wheels turning within wheels, and felt itself established. God spoke again and yet again, but men called it heresy and burnt it at a stake. Then an hour struck, and there was the sound of a hammer driving nails into the door of a castle church. Through the soul of Martin Luther the wild winds of God began to blow again. They said it was

chaos. They thought God's throne was tottering. But steadily, straight on and undeterred, he pushed back the boundaries of his kingdom. The living God! It was the Pentecostal heritage of a new and triumphant faith.

I wonder if we have grown accustomed to him, small and narrow in our thought, as though we knew all there was to know and that voice once more were still? I wonder if we have settled back too comfortably and confidently with little else than memories of the day when once he walked among men, stretching our arms and legs and taking our ease in the truth as we have conceived it? By faith Noah, Abraham, Moses, Peter, Paul, Augustine, Huss! We nod our heads in pious approval as we watch their dreams turn into glorious realities. And "will he betray us," this living God, "us first, through all the ages, and to eternity to stand ashamed before one promise unfulfilled?" Why can't we lift our hands too, and answer him with a shout? Jesus, still lead on!

### Fire from God

But that wasn't all. There was more than a wind to clear away all the mists of uncertainty and set them striking this long stride down the road with God. A fire too had been built in their lives.

They had been cold and hard to move, easily discouraged, unwilling to play much of a part. I am reminded of them now and then as my train sweeps by a yard with its idle engine lying on its network of tracks, furnace empty, no sound, no smoke, no life. Then after a moment I get a fleeting glimpse of a roaring express, hurling itself along with the swish of a tornado, valves hissing, wheels spinning, fire-door agape with livid flame; and I say to myself:

"There goes Peter when the day of Pentecost was fully come!"

They were ablaze with zeal. They looked death in its ugly face and laughed at it. They took fools' chance, and knew down in their hearts that they were no chances. They did more than keep warm in that little meeting place at Jerusalem. They scorched their way around through sin, and ministered their way around through want, until the world began to take notice of them.

I wonder if it's the flame that we lack? Somehow or other we seem to have lost the power of blistering wrong and warming these affectionless lives around us into love. "They were filled with the Holy Ghost."

In my book of synonyms, with which I spend some profitable moments now and then, I find that the word "hope" may otherwise be written "Castles in Spain," "Fools' Paradise," "Will o' the Wisp," "Illusion," "Mirage," "Catching at a Straw." The disappointments of a thousand years seem to have registered themselves with a sneer on that one and innocent-looking page!

When things like that happen to a man's language you can depend on it something is wrong with his spirit. To bring to its birth once more the life of hope, recreate that buoyancy of the human spirit so manifest in those days of the first apostles, calls for the same thing now that it called for then: it's the flame!

"Blessed be the God and Father of our Lord Jesus Christ," so wrote Peter with the great Paul beheaded. So wrote Peter standing within the heat and flame of the first grim persecution that swept like wild-fire through the church of Christ. So wrote Peter in a day of moral and religious bankruptcy, with paganism in full swing all around him and nothing to rely on but the naked power of an obscure personality whom he had seen step out of a tomb as easily as God!

"A Mighty Fortress is Our God," so sang the Reformers, and built their lives against the facts. It had nothing to do with a "Fools' Paradise" or any "Catching at a Straw." It had to do with one who was dead and is alive again.

There was no need to run off somewhere and stick one's head in the sand when an ugly opponent showed himself, or a threatening tendency made itself manifest in life. There was something that could stare every ugly opponent out of countenance, and take every threatening tendency by the throat! Before day was done "they were all filled with the Holy Ghost." Do you mean to tell me that the sound of his voice is stilled, and that there remains only the memory of those who heard it, and the words they set down, fire once, ashes now, and the yellow leaves of an ancient charter with the springtime of its youth all fallen away into the weariness of autumn?

### Pentecostal Witness

The wind, the flame, and also the gift of tongues!

We must rate pretty high on that score. We have plenty of round-table groups and religious conferences. We frequently hold them in hotels, in the "steam-heated, upholstered atmosphere of overstuffed furniture." Now and then we slip off somewhere in philosophic contemplation until we edit a magazine or write a book. God himself wrote a book. But before there was any salvation to speak of he had to come and get into it up to the nails in his hands and the thorns on his forehead.

We are too fond of talking,—talking about crime waves and a warless world. We are always discussing something,—famine, food relief, unemployment, prohibition, or the tariff. We fulminate against some petty vice, and keep our mouths shut, dumb as an oyster, about all the great social and corporate iniquity of human life. It isn't safe to attack them. One Kansas City journalist says he has learned in 40 years of newspaper experience that the only safe thing to attack in the columns of the press is a man-eating shark, because the poor devil has no allies!

There is many a doughty modern warrior blustering about perils in philosophy, perils in politics, perils in laboratories, black perils, yellow perils, and perils among false psychologists,—a night and a day they have been in a sweat. But you never hear them say much about any of the real problems. Their pious thunder has all the sound of Olympian fervor, but nothing happens. They have the gift of tongues, but don't seem to have much enthusiasm for leaving the ninety and nine and going after anything that is lost. The shepherd did not hold a committee meeting about the lost sheep, or explain the loss by criticizing the ninety and nine. The housewife did not draw up resolutions on the subject of vagrant pennies. We do not need apologies: we need a search,

a purpose, an expedition, a quest! We do not need programs: we need crusades! We do not need talk: we need witness! And that is a Pentecostal inheritance!

In the old days these apostles had been tongue-tied. They seem to have done little by way of spreading the news about this friend of theirs. But now his name dwelt on their lips. When they spoke men listened, because their word had the solid sound of foundation fact. They rang what they said out of their hearts, and when any heart speaks it is worth hearing.

When Pentecost comes again for us we too shall speak of this Christ as naturally in our homes and among our acquaintances as we speak of any other friend, without being frightened into any embarrassment because a few benighted souls may think us queer.

It is the only hope we have. This gospel of the crucified Saviour, in whose love life grows radiant, has to get back on the lips of all his disciples if they are going to enter into their own full inheritance and if the world for their presence in it is to be any other than it is. When you and I come to realize that he is worth talking about, we will talk about him! And we shall teach our children to talk about him, until tongues and hands carry that message again as they carried it when it overthrew the world, —and not a printed page alone!

Stalker reminds us of the sketch in Bulwer-Lytton's "Last Days of Pompeii." "Apaecides, man of culture and influence, was walking down the street immersed in thought. What interests were engaging his attention, what scholarly problems he was trying to solve, we do not know. But we do know that Olinthus the Nazarene saw him, and without question, but with courtesy, joined him for a while in his walk. He leans toward him and pours his very heart into the soul of Apaecides. What is he saying? He is just telling him with warmth and conviction the simple story of Jesus, his life, his death, Easter morn, and the glory these mean to the race. It was a little Pentecost, but in that way the empire was won."

# The Inchcape Rock: A Study in Retribution

Ward W. Adair, New York

When a thick curtain of fog shuts in your little boat, as it did ours a few mornings ago on the trip down the bay, there is something impressively weird and haunting about the peal of a bell buoy. To that watchful sentinel on the bridge, however, its note is one of reassurance. No light has ever been invented that will pierce through fog, and the mariner must proceed by sound alone. Deep within that heavy curtain we hear the first tinkle, then the clanging note growing stronger, until your ship moves on and leaves it far astern. It is at this moment that the man on the lookout listens sharply to pick up the note of the next warning bell. Woe to the ship if that note has been silenced!

In our school days we often read a bit of living poetry or prose that meant little to us at that stage of the journey. Nevertheless, some seed was implanted in the mind that in after years drew us back to the selection of the school reader to find therein a message of which we had been but vaguely conscious.

The balance of probability is that in the days when "The Inchcape Rock" figured in all the standard school readers it meant little to those who read it, perhaps little to the teacher who was supervising. A quaint old story, they doubtless thought, if they thought at all, in which a heartless mischief-maker received the just reward of his deeds!

Southey could hardly be classed as a major poet, but he managed to tuck away a truth in his homely rhyme that goes to the root of a great problem.

The principal characters are the benevolent old bishop and Sir Ralph the Rover.

The old abbot thinks only of constructive work in behalf of humanity. Not only the welfare of the soul but the welfare of the body and the conservation of human life are to him matters of vital importance. He conceives the idea of a bell buoy to be placed on the jagged shoal of rock off the coast of Scotland for the preservation of the lives of the mariners among whom he labored.

Ralph the Rover, daredevil and pirate of the seas, in one of his diabolical whims cuts away the bell, his sole object being to undo the humanitarian deed of the abbot and to annoy the mariners' benefactor. The years pass. The pirate lades his vessel with ill-gotten spoil. He finds himself off the coast from whence he had sailed, but under greatly changed conditions. On the day of his base misdeed "he felt the cheering power of spring," but he has no time for thoughts of crude deviltry tonight, for the stars have all gone out and the angry waves are threatening to engulf his vessel. Baffled and dismayed, he has lost his bearings and has no idea which way to steer. "O that I might hear the bell of the Inchcape Rock!" cries the same man who with his own hand in earlier days had ruthlessly destroyed that warning messenger. Then suddenly the sound of breakers in his ears, his vessel crashed upon the very reef where his misdeeds had been wrought, and he perishes, the miserable victim of his own transgression!

Herein is a message to thinking men on the great theme of retribution, a law so inexorable that none can afford to ignore it. For hell is probably not so much a geographical location such as Dante described, as it is a force which a man sets at work in his own members to exact its inevitable toll.

This is a theme that has challenged the genius of great writers from time immemorial.

Shakspere never wrote a tragedy without a villain, nor did he ever conceive a villain without the corresponding penalty of full and painful and unfailing retribution. Iago and his diabolical plans against the generous Othello and the innocent Desdemona flourish and prosper remarkably until his vicious ends have been achieved, but what of the

"Afterward"? Let the captors of the wretch tell what his devilish ingenuity brought him!

If there be any cunning cruelty
That can torment him much, and hold him long,
It shall be his. . . . To you, Lord Governor,
Remains the censure of this hellish villain,
The time, the place, the torture. O, enforce it!

And to Othello himself, who although goaded to his hideous deed by the falsehoods of Iago, there yet came the sense of retributive justice that caused him to pass sentence upon himself. Even though his deed was committed against his own will he does not excuse himself. Finding none who has the heart to punish him, he calls upon the fiends to chastise him:

Whip me, ye devils!
Blow me about in winds! Roast me in sulphur!
Wash me in steep-down gulfs of liquid fire!

It is the cry of a man's own breast that justice is satisfied at whatever pain to him.

This principle is deep-seated in human consciousness. George Eliot stated a far-reaching truth when she said, "Justice is like the kingdom of God: it is not without us as a fact, it is within us as a great yearning."

The familiar soliloquy of the king in Hamlet, in which he communes with himself in regard to his sin, reveals how deeply the principle of retribution is imbedded in the mind of the transgressor. He longs to pray, but the futility and mockery of trying to approach God hold him in check. He knows there can be no prayer with the blood of his brother on his hands and the fruits of his misdeed still in his guilty possession. Impending calamity overshadows him as he recites his guilt.

In the dream of Clarence, that dream that "was lengthened after life," the poet gives a rare illustration of the principle of justice carrying on into the future life. He delineates the exact nature of those imaginations that might take possession of the soul of a man who is conscious that he has much to answer for. Through the personality of Clarence he portrays graphically what it means for a man to be faced in the hereafter by the accusations of those whom he has injured. The faithful keeper of the prince is shaken and frightened at the recital and cries out in protest. He cannot believe that his charge has ever committed any offence to justify such an intensity of feeling, but Clarence undeceives him with the sad confession:

Ah, Brakenbury, I have done these things
That now give evidence against my soul.

What is it in the modern drama that moves the audience to applaud the hero and hiss the villain? Is it not the inherent principle to which we are irrevocably committed, that virtue must be rewarded and vice must be punished?

Two prominent malefactors have recently outraged every principle of justice to such an appalling extent that the country has gasped at the mere chronicle of their crimes. The press has given much space to their trials. In those days when the newspapers were full of the court proceedings there was a surge of public feeling sweeping through the nation that fairly shouted for justice. It afforded a good illustration of the extent to which the principle of retribution sways the public conscience. Dante's idea of eschatology may be obsolete in our time, but we accede quite generally to the principle, "He that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons with God."

### Love Has an Antithesis

A basic truth which we are in danger of forgetting is that love has an antithesis. Its reverse side is as stern and uncompromising as its positive side is gentle and affectionate.

Sitting peacefully in their wilderness cabin as bedtime draws near, the family circle is a perfect picture of happiness. The father's love for his family is revealed in a mellowing tenderness as the good-night time approaches. Suddenly there is a sound of marauders outside. The peace of his home is about to be attacked. Instantly the father is like one transformed. Eyes that were all gentleness a moment before now flash fire. He seizes his rifle and dashes out in defence of his home. The sharp bark of his weapon reflects his grim purpose, but it is merely the reverse side of a father's love.

Let no man think he can get on the wrong side of a beneficent law and not feel its force! While the bough abides in the parent trunk, sunshine and rain are beneficent forces, bringing forth leafy shade and luscious fruit. The instant that bough is severed from the trunk those identical forces turn against it almost savagely to reduce it back to its elemental dust. Does the beneficent force, therefore, become arbitrary? Not at all! But since like all law it is characterized by an inevitable dualism, it merely reveals its reverse side when it is violated.

This principle undergirds every law that has ever been enacted for the common good. When a man elects to cut himself off from righteous influences, therefore, it becomes a matter of serious import. What will be the end of such a course? Will the day come for him as it came for Ralph the Rover, when from his soul he will cry, "O that I might hear the bell of the Inchcape Rock"?

Some years ago two friends of the writer called upon a business man, by special appointment, to see if something could not be done to bring him back to the faith of his fathers. He received his callers courteously, but they found him in flippant mood toward all things spiritual, and could not bring him to a serious facing of his responsibility.

"What, then, is to be the fate of the family religion that your father and grandfather did so much to keep alive?" asked one of his callers as they rose to go.

Swinging back in his swivel chair and assuming an air of jauntiness their host replied:

"I suppose you can set me down as the fellow who let it die out."

It was 15 years later that they brought his son home from the Orient, an incurable victim of a living death and a family disgrace. It was not necessary on the day the boy arrived to remind the father he was "the fellow who let it die out."

It may seem a slight thing to break off the habit of going to church. Is it not a fact that the sermon at times is unforgivably stupid, the music badly done, and a golden opportunity lost through the general inefficiency? Unquestionably that may be true, but does it provide a sufficient excuse for quitting? There is a great truth underlying the exhortation, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one an-

other, and so much the more as ye see the day approaching." One recalls an old-fashioned hymn which we used to sing at the little white church on the corner, and which even in childhood's days had a tremendous appeal:

'Mid scenes of confusion and creatures' complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home!

We cannot deny that in these lazy days one may prop his feet up to an indolent level and listen to a better sermon on the radio than he is likely to hear at the average rural church. The superior excellence of the sermon will not, however, make up for the subtle good that comes from worshiping in the accepted place. "The fellowship of kindred minds" is not a mere poetic flight, but a great spiritual fact. The interchange of interest and experience has carried with it a lift and an inspiration throughout the years, and it has not yet lost its potency.

He is a wise man who before severing any spiritual tie takes time to count the cost. At a stage in the Master's career when deserters were common and dissatisfied followers in the multitude were complaining of his "hard sayings" he swung the door wide to the twelve, with the question, "Will ye also go away?" He gave them full opportunity to look at the bleak world outside and make their own decisions about continuing with him. Peter clearly had counted the cost before he replied in those memorable words;

"Lord, to whom shall we go? Thou hast the words of eternal life."

On the flyleaf of Fighting Bob Evans' Bible there was a memorable fragment which he had made his own, and to which he had signed his name:

Take me where thou wilt, only go with me!
Sever any tie but that which binds me
To thy kingdom and thy heart!

That doughty warrior had evidently thought through the consequences involved in the question, "Will ye also go away?"

### In the Life Beyond

Our ideas of retribution in the life beyond are varied and confused. What does that matter? The fact of retribution here is such a potent force in life that we have little occasion to speculate about what may happen in the undiscovered country. The hell of memory is so acute as to make the mere geography of the lower regions a matter of small consequence. The man who is carrying hell around with him has scant time for theories of retribution in the life to come.

The fate of Dives, as portrayed in the Saviour's story, may be highly figurative in so far as the blistering tongue and the torment of the flame are concerned, but there is nothing metaphorical about "Son, remember!" The persistence of personality and the unbroken continuity of life after death are facts quite generally agreed to by Christians of whatever shade of belief. And that means memory. There is a terrific arraignment in that old-time poem:

"I sat alone with my conscience,
In a place where time had ceased,
And I thought of my former living
In the land where the years increased.
. . . . . .
And I know of that future judgment,
How dreadful so e'er it be:
To sit alone with my conscience
Will be judgment enough for me."

It is not easy to frame a definite theology concerning retributive justice in the life to come. The Master himself evidently felt the difficulty of it, for he was compelled to draw upon the valley of Hinnom, the incinerating plant of the city of Jerusalem, as the best available figure to describe hell. Here in a narrow gorge on the south, where the refuse of the city was thrown and where the two destructive forces, the worm and the fire, were forever in operation, was the scene our Lord used as a basis for his most graphic reference to the workings of justice. It is a passage that has been vastly distorted. Old-time evangelists used it to terrify their hearers. They invented the expression, "the worm of their conscience," and depicted the literal flames of physical suffering, which of course is not the great teacher's figure of speech at all. He merely pointed out the fact that the waste material of the city was thrown over a wall where two destroying agents, the worm and the fire, were forever at work to reduce it back to the dust, and to this he likened the fate of the waste material of the human family.

That impressive metaphor leaves us without a dogmatic theology on the nature of retribution. The principle, however, is made as clear as day, and it is amplified and emphasized in other New Testament teachings, none of which attempts to convey the idea of physical suffering or of definite location.

We are left to understand that immortality in the presence of God is a prize to be striven for, and that no loss can possibly be so great or so irrevocable as the loss of our spiritual opportunity. That should be quite enough. It leaves no person an excuse for missing the way. And no man who assiduously sets himself to the betterment of the world he lives in, the service of God, and the well-being of his fellow men, has anything to fear from the law of retribution.

# Christ and Impossible People

Rev. Howard M. Morgan, Lexington, Kentucky

*He that hath ears to hear, let him hear! Luke 14. 35.*

As introducing our meditation this morning hour we should like to read from the Word of God as it is found in the record according to Luke, the whole of the 14th chapter. And if we were to choose a theme we might take the subject of "Christ and Impossible People," for there is borne in upon our minds and our hearts that when Jesus finished that day and used the words of our text he was drawing attention to the whole tone and teaching and doing that had taken place in that Pharisee's house at this Sunday dinner.

The sentence that immediately precedes this word of invitation to hear is

the key to the truth that Jesus desired to sink deep into the hearts and minds and lives of those that were listening to him:

"Salt is good, but if the salt have lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear!"

In our minds we go back to that word of Jesus in his great Sermon on the Mount, where he declares to those who were to be his, "Ye are the salt of the earth." "But if the salt have lost its savor," in other words, there are certain types and characteristics that constitute an impossibility to Jesus in his crusade and his kingdom. He that hath ears to hear, let him listen and heed the things that have happened this sabbath day in the presence of this Pharisee, because the four differing and different types that have emerged this day are a parable! They are typical of the characteristics and the qualities that cannot be used in the furthering of God's kingdom.

You will remember, then, that Jesus entered into this Pharisee's house, and immediately with his sensitiveness he knew he had been invited for a sinister purpose. For he answering said to them, "Is it lawful to heal on the sabbath day?" We learn that in the midst of them that day was this man with dropsy, whom, I am afraid, they had not invited for compassion. He had been invited to see what Jesus would do with one of their traditions.

They answered him not a word. He propounded to them a perfectly fair question: "Is it right to heal this man on the sabbath day? Which of you having a beast in distress does not extend compassion, even on the sabbath day, and how much more to this man?" But they did not answer him. "They could not," St. Luke says, but perhaps we might say, "They did not."

Here you have the type of those who know they are in error, but will not admit it. They cling to their own traditions concerning the sabbath day, they see the light of truth the Lord upholds to them, but they will not admit it. I would describe that type and quality of person as the self-eccentric man, the self-willed, the self-notioned. And at the end of the day when Jesus said, "He that hath ears to hear, let him hear," he is inviting us to remember the significance of the fact that he cannot use the mind that is a closed mind in his kingdom work.

We pass quickly to the second picture. And there Jesus talks to those who had been invited, the guests. He declared to them that they were seeking something for themselves, they were trying to exalt themselves, they chose the highest places and the chief seats. And he clearly intimated to them that the great principle of life is to humble ourselves. And at the conclusion of his address to these guests Jesus gave that perpetual and beautiful principle for all times and for all ages, and surely a principle for our age:

"He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

There are certain men and women who cannot be adequate and full and hearty members of his church if they are always and everlastingly exalting themselves.

And of course the application of that is not only for the individual: it is for a church, it is for your communion and for my communion.

So we pass to the third picture. Jesus directed his words to his host, and declared to him that the next time he sent out invitations to a dinner or supper he should invite not those who were his rich neighbors and members of his own family circle, but those who were blind, lame, needy, and could not return the invitation, those who were his neighbors in need. And I think the inference of Jesus in his address to his host was simply this, that the basis upon which he had extended his invitation had been merely self-expediency. He was issuing his invitations for the returns that he might get. Jesus said that type of mind, that characteristic in a man, constituted an impossibility in his Christian work and in his witness. The self-expedient person is the one who does things for which he believes there will be a visible return. He has the expedient outlook.

The fourth group Jesus had in his mind that day is to be found in the parable of the excuses. Those who when they are called to the feast, tried to escape by various excuses. Those excuses are only excuses in the last analysis such as any man gives for not fully and whole-heartedly following Jesus. And so the fourth group are the self-excusing men and women. Always at the hour of crisis when you need them in the church they have just bought a new apartment, and they have to look over it, or some other excuse. Apparently Christian men and women, but impossible people for our Lord. They will not come to the feast: the feast is ready. They will not share in the enterprise: the enterprise is waiting upon them. The cares of this world, if not the deceitfulness of riches, enter in, and they just give their poor excuses.

Of course, all the multitude did not know what had gone on in that house, but the religious rulers knew; and I think that 14th chapter is especially for those of us who are teachers and leaders in the religious life. "He that hath ears to hear, let him hear!"

But the glory of this 14th chapter of Luke is that it does not close on the negative note, for Jesus lifted up before the people and before these religious rulers the type, the characteristic, the quality he could use, and the only quality he can use:

"Whosoever he be of you who renounceth not all that he hath cannot be my disciple!"

It is as if Jesus were saying that he cannot use the self-notioned men and women who are tied to their own man-made traditions, and in the onward march of the kingdom they will not yield though they know they are wrong, they are tied to the past. Jesus said he cannot use that type, and cast them out. Neither can he use men and women always looking for the exaltation of themselves. Nor yet can he use those doing only the expedient thing. Nor, again, can he use those who are always excusing themselves at the hour we are needing them. But he can and must have for his kingdom program those who are self-emptying men and women.

# The Land of Thy Sojourn

Rev. Boynton Merrill, D.D., West Newton, Massachusetts

*The land of thy sojourn shall be thine for an everlasting inheritance. Genesis 17. 8.*

These words are taken from a story thousands of years old, and yet they are as modern as though they were written yesterday, and the promise applies to us as surely as it applied to that old sun-bronzed desert chief to whom it was first made.

Let us look at the life of this man Abraham, and then let us look at our own lives!

For more than 30 years he had been a wanderer, a sojourner, a traveler, a dweller in tents, here today and gone tomorrow. We see him leaving his father's house, then going down into Egypt, then, years later, we see him in Canaan, seeking pasturage for his flocks. He camps now on the plains, now in the desert, now on the lower slopes, but the mountains are always in his sight. If Abraham had climbed and stood upon the highest mountain of them all and strained his eyes North, South, East, and West, as far as he could look he could not have glimpsed the limits of his travels. But this man Abraham was no vagabond. He was no chance traveler. He was not a man blown back and forth, up and down, by the winds of chance. The record of his life is the record of a life where the man was driven not by blind chance, but by some mighty impelling purpose. His wandering was not without reason. His sojourning was not without intent.

Behind the years of travel there lay, I think, at least two great desires. We are face to face in this ancient story not with the wanderer, but with the wayfarer; not with the vagabond, but with the pioneer, with a man who was out upon a great quest.

He was a pioneer, I think, in at least two realms.

First, he was intent upon discovering and possessing for himself land where he might live in peace and comfort, and where his children after him might live in security and with fair possessions.

As a boy and as a young man Abraham had heard echoing in his soul, as every young person does, the words, "Get thee out from thy kindred, out from thy father's house, unto a land that I will show thee!" No perfectly normal young person, if all circumstances are right, wants to spend his entire life always cared for, always guarded by his father. So Abraham, normal in spirit and desires, at last listened to this inner voice and left his father's house. He left the land he knew and set out to find his own place and his own work, to live his own life in the world. Under the blazing sun and silent stars, traveling from ridge to ridge, from valley to valley, this man moved, but always there grew in his soul a yearning that grows in the soul of every normal person. There grew a yearning for a home. He found himself forever longing and looking for a safe and certain dwelling place. Rich in herds, rich in flocks, rich in silver and gold, he was yet ill-content. He wanted a home where the remaining years of his life might be passed in peace and comfort.

So we find him making a covenant with God. He covenants with God to bring up his children and his children's children in the fear and love of Jehovah if Jehovah will secure to him permanent possession of the land over which he has traveled, every foot of which he loved with a great love. Again he hears the voice of Jehovah binding the covenant, "I will give unto thee the land of thy sojourn for an everlasting inheritance."

Now unless I read the story of this man Abraham all wrong, he was also a sojourner, a pioneer, a seeker in another and a greater realm. He was an ancestor of the most religious race the world has ever known, and there burned within him a deep desire for something more than cattle, lands, and a home. There burned within him always a great desire after God. He was an explorer, he was a traveler, he was a sojourner in the realm of the spirit.

The Mohammedans, whose hero he also is, remind us that Abraham was always listening for the voice of God. His feet traveled a few hundred miles north and south, and a few score miles east and west, but his soul moved out in the vast unmeasured reaches of the spirit. He pitched his tent under the oak and the palm, but his eyes and his heart were always lifted beyond the stars. He slept night after night under the protecting shadow of some great mountain, but the mountain to him was not a great heap of earth which kept the wind and the storm from him, it was the arm of God encircling him. Just as surely as he traveled up and down in the land of hills and valleys, so he traveled always within the horizon of the thought and need of God. Just as he inherited those lands for his own, so at last God became his for an everlasting inheritance. Things seen and unseen alike were the goal of his desire. He lived always under their spell, and they became at last his secure possession.

My friends, the same great law of life applies to us! It is one of the fundamental facts of our being that the land of our sojourning does become ours for an everlasting inheritance. Little by little, almost before we are aware of it, passing things become permanent. Transitory, temporal things are built into the warp and woof and fiber of our life. Things outside of us somehow get down into us. What I am, what you are, what we will be, depend almost entirely upon the realms in which our faith, our minds, our thoughts, our hopes, our hearts, our desires move. We become with a terrible and yet with a beautiful certainty what we think, what we do, what we hope. The land of our sojourn does become ours for an everlasting inheritance.

"I am part of all that I have met," sings Whitman. Then in that swift, breathless, wide-ranging manner of his, which is inimitably his own, he goes out on the wings of memory and imagination into his life, and recalls hundreds of scenes, and incidents, and thoughts, and desires, and he tells us these things have made him what he is. He speaks of the yellow grain billowing under the wind; of the shrill siren of the ferry boat; of the agony he once saw on a wounded sol-

dier's face; of the blood oozing from a mortal wound; of the spring flowers dancing gaily in a brookside field. These all entered into Whitman's being, these all became part of him, these made him the brusque, gusty, windy man he was. They gave him his strength, vigor, fearlessness, and courage. These made him perhaps the first typical American poet. The land of his sojourn became his.

Edwin Markham looks at our great Abraham—Abraham Lincoln,—and he declares that the great earth on which Lincoln walked, and the great forests through which he went, he declares nature stamped her impress in his soul and made him what he was.

The color of the ground was in him, the red earth;
The smack and tang of elemental things;
The rectitude and patience of the cliffs;
The good will of the rain that loves all life;
The courage of the bird that dares the sea;
The greatness of the wind that shakes the corn;
The pity of the snow that hides all scars;
The strength of virgin forests braced his mind;
The breadth of spacious prairies stilled his soul.

Touch your own life anywhere you will: in what does your life consist? It consists in passing experiences, in days like these spent at Northfield, anticipated, experienced, left behind. And yet these passing experiences strangely are made a permanent part of us. They are woven into the fabric and tissue of our life.

I may be pardoned if in this place I speak for just a moment out of my own personal experience. I am back this morning in a valley I love much, in a valley where, to use the old word, I "sojourned" for seven years. Three of those years I spent at Mount Hermon, and four of them at Dartmouth, 60 miles up beyond that blue rampart of hills that seems to block the valley at the north. There may be lovelier valleys in the world, but I do not know where they are. I do not know how many of you know this valley in the winter. Deep, eternal green glistens against unspoiled snow. In the spring great areas of rich brown earth wait to bring forth the harvest thirty, sixty, an hundredfold, and the valley is sprinkled with a hundred kinds of fresh, new green. In the summer it is as you see it today. And in the fall it is a gorgeous riot of scarlet and crimson and yellow, and all touched with gold. I own not a foot of this valley, and yet I own it all. No man can take from me that possession. The land of my sojourn has become mine for an everlasting inheritance.

We inherit. It is a law of life. It is inevitable. We must. We are sojourners through time; we are pilgrims here because God has put us here; and these scenes, and experiences, and the thoughts and hopes we have are not small things, they are great things because they become the blood, and tissue, and fiber, and bone of our soul, and heart, and mind, and life. They are not mere incidents quickly overpassed, leaving no mark. They are sharp engraver's tools held in the relentless, skillful hand of life, and they cut deeply, and what they cut can never be effaced.

This text, so interpreted, is obviously not only a promise, it is a threat, a terrible threat if our sojourn is spent in lands that are dismal and miasmic. It is a promise bright as sunshine if we direct our feet in paths that lead through beauty toward wisdom and God.

Every last, least one here this morning knows the difference between right and wrong, good and bad, high and low. We know what stains the imagination, what closes the door of the mind, what keeps God out. We know what lets him in. We can sojourn, you and I, anywhere we please, only let us make our choice of the realm in which we will move sure of this thing, that the land of our sojourn will become ours for an everlasting inheritance!

"To every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

I am not so much older than you girls at this conference that I have forgotten entirely what you are thinking. I know what you are hoping and desiring, and I believe that every one of you in the depths of your heart longs with a great longing to come up into your maturity loved, strong, useful, joyous. These hopes and these longings are those which belong to every normal, right-minded human being. In your heart, at your best, you want your life to move not out along some low road, but out along the high way. And no high road was ever walked easily. It costs to walk such trails. There is no magic carpet on which you can ride. There are no seven-league boots with which you can stride. Those who have pioneered and found, those who have sought and made their own, those who have explored and discovered, have done so at tremendous costs; nor shall it be otherwise with you.

### Three Suggestions

So I want to suggest to you, in closing, three things that you may well take with you on your sojourn if your heart is set where I believe it is set. I speak of these three things because I myself, more or less faithfully, have tried to carry them, and when I have carried and observed them I have found strength. When I have not, I have found a lack of strength. If you are going to camp each year a little farther up the slopes of the ideal you are going to need to have these things as part of your equipment.

We are standing on the threshold of the vacation season. I want, first, to beg of you to take care of your bodies.

They are God's gift to you, and the only instrument your soul has. How can your soul speak without lips? How can your soul go on errands of mercy without feet? How can your soul serve without hands? And to that end I suggest that you get as frequent fellowship with God's great out-of-doors as you possibly can manage, for there is strangely but indubitably a mystic flow of strength from the great world outside of us to the greater world inside of us.

I shall be grateful to my dying day that I was a country boy. Brooks, cold and clear; mountains; hills; silent summer nights; blizzards and storms; wondrous sunsets: all of them somehow are locked in here. Now that I am bound by the town, in imagination I can at any time go back and get their ministry. That, I think, is why summer is given to us. Man in his wisdom and need has decreed that summer shall be a time of recreation, that we may be made over physically, and being made over physically we are made over, in greater or less degree, spiritually.

I am sure the hills, and fields, and trees, and lakes meant much to Jesus.

There is a great deal of truth in the old myth of the man who was invincible as long as his feet were on mother earth. And I am sure strength will come to you, not only to your bodies but to your souls, if you manage, insofar as you can, frequent contact with God's great out-of-doors. Somewhere, somehow there must be about us the "smack and tang of elemental things."

The second thing I would urge you to take on your sojourn is a high faith in humanity, and that means high faith in your own capacities and in your own powers as a child of God.

Human beings are really magnificent. I know they are frail, I know they are unfair, I know they are selfish, I know they are unkind, but when all that has been said, it still remains that men and women are magnificent. In thousands of instances they seem to have put on qualities that make them almost God-like. Seek out and bind to yourself noble friends, men and women who think clearly, who see far, and who live simply! Remember that humanity was lifted to its supreme beauty in the life of Jesus of Nazareth! Remember too that victory in your outward life will be inevitable if your inner life is built, as was his, down into the life of God.

And finally, if your life is thus built down and lifted up into the life of God, you will find increasingly that your life becomes a life of love.

The only standard for membership in his circle that I can find in Jesus' own words is this standard of love. "By this shall all men know that ye are my disciples, if ye love one another." Let your sojourn through time, then, be a sojourn made not only in the midst of God's great out-of-doors, made not only in the kindling comradeship of high-minded, fine-spirited men and women, let it also be in God, and God is love! Let the spirit of love, which is eternal, mark your sojourn through time!

Let love come to you as it will; and if it comes romantically, let that great experience bless you! Let love lead you to your home! Remember your home will never be safe unless there is love in it. Parenthood is before many of you. It will reach its height only when it is an experience of love. Let the love of truth flood your mind with light! Let the love of beauty flood your life with color, and music, and song! Let the love of laughter set your heart singing! Let it mark your days with radiance and with joy! And finally, let your love bind you back toward God! Let love in, and you will find that love will never let you go! Remember, love and life will give unto you the land of your sojourn for an everlasting inheritance!

## MESSAGES FROM GENESIS

International Sunday School Lessons—May, 1932

### May 1, 1932
### Isaac and His Wells
Genesis 26. 12–25

Isaac is rather a sorry character. There is nothing specially distinctive or honorable or inspiring in his personality or career, but rather the contrary. He was the only child of quite elderly parents, if that had anything to do with it, the son of one great man and the father of another. He lived longer than either of them, but less is recorded of him.

Refresh your memory by reading everything that is recorded of him from his birth in chapter 21, or even the earlier references, for he was a child of promise and supernatural birth. Use a map!

*In Gerar, 12–22. Backsliding, trouble.*

Our lesson opens with Isaac among the Philistines. Yet in spite of following his father's bad example in leaving the Promised Land, with its tale of backsliding (1–11), Jehovah blesses him in his agricultural pursuits. The Philistines first envy his prosperity, then obstruct him, and finally drive him away. Digging a well was like striking a claim, and naturally the Philistines objected to a stranger thus acquiring possession of land.

Forcing rivals out of business by destroying their property is not a new trick today. But Hebrews seem to have a way of getting their neighbors down on them, of generating anti-Semitic feeling and action.

Perhaps it was God's way of preventing Isaac's permanent settlement in Gerar, and of bringing him back to the Promised Land. His troubles thus proved blessings in disguise. Famine ought only to have driven him closer to God in the first place. We may expect trouble if we go among the Philistines.

*In Beersheba, 23–25. Restored communion.*

Back he comes at length to his old home: the reason is not given. "The same night" Jehovah appeared to him with renewed encouragement and promise. Isaac worships, and settles down as heir of the Abrahamic covenant.

Isaac affords material for a study in pacifism. He seems to have been of a retiring, unassertive disposition, but persistent.

In this lesson did he act like a coward in retiring before the Philistines, or was he "too big to fight"?

The finer lesson can be derived from the story by taking the latter view, and giving Isaac credit for faith in God, who would in his own time and way save him from strife (Esek) and hostility (Sitnah), and give him room (Rehoboth). The Philistines admitted that he was mightier (more powerful) than they (16), so his plans were not dictated by fear. He certainly was not a scrapper, but exercised great patience and self-control, avoiding controversy and keeping on digging, not insisting on his rights, but yielding for the sake of peace.

Was he justified in the outcome? Did it pay? Read verses 26–31.

Do not despise your father's wells as old-fashioned! Keep them open, and use them!

*Golden Memory Text—A soft answer turneth away wrath, but grievous words stir up anger. Proverbs 15. 1.*

### May 8, 1932
### Esau Sells His Birthright
Genesis 25. 27–34

As this passage is set for a temperance lesson attention is focused on Esau because of his uncontrolled physical appetite, for which he thought less of a

highly valuable spiritual and material possession.

To understand the incident one must know the life story of the two young men. So begin to read at verse 21. Verses 22 and 23 read thus in Smith and Goodspeed's American translation of the Bible:

"While in her womb the children jostled each other, so that she said, 'If it be thus, on whose side am I to be?' So she went off to consult the Lord, and the Lord said to her, 'Two nations are in your womb, and the two peoples have been hostile ever since conception in you. The one people shall master the other, and the older shall serve the younger.'"

They grew up in an unhealthy home atmosphere, parental partialities no doubt contributing to their rivalries. But fortunately they were of different dispositions that did not conflict, Esau being an out-of-doors man, a huntsman, while Jacob was a stay-at-home, a man of peaceful pursuits. Esau was generous, uncalculating, a good sort. Jacob was shrewd, subtle, foresighted.

A day came when Esau returned home famishing from hunger. Jacob happened to be making an appetizing stew. Esau asked for some of it. Now comes the test!

May we assume that God's purpose for the two (23) was no secret? At least Jacob remembers it now and proposes to advance his own interests by a bargain. Would Esau sell his birthright for the stew? And would he swear to it?

We are not to suppose that Esau acted on sudden impulse. He was indifferent to the birthright, valued it lightly. He thought over Jacob's proposal (32), and made his deliberate decision. He ran true to his superficial character.

The birthright was the rights and privileges of the firstborn,—family headship and rulership and priesthood, a double portion of the patrimony, and in this family the prophetic blessing of the father and the lineal ancestry of Messiah. It was the most precious thing in Israel's history. When the test came Esau surrendered it to present gratification. Jacob must have had a more spiritual character, even though he took a wrong method, not of God, to obtain the birthright.

The sequel is told in 27. 30–41, where this bargain was clinched by the blessing of Jacob by Isaac. Hear Esau's bitter cry, see his remorse and murderous hate!

Do we ever forfeit spiritual blessings for messes of pottage?

*Golden Memory Text—Every man that striveth for the mastery is temperate in all things. 1 Corinthians 9. 25.*

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## May 15, 1932

## Jacob at Bethel

Genesis 27 and 28. Lesson portion—28. 10–17

Jacob is the next prominent figure in the patriarchal history. Isaac is still alive, but he is old and blind, and he drops out of the history at 28. 5 except for his death at 35. 27. According to the chronology given, Jacob is 77 years old, but he is still dominated by his clever and unscrupulous mother.

Jacob has now secured the blessing of the Abrahamic covenant (28. 3, 4): he is "the Man with the Promise," whose line gives the key to the Old Testament, leading to Jesus of Nazareth. But he is in disgrace and in peril of his life at Esau's hands. He begins to reap the bitter harvest of his deception and wrong-doing, and has to leave home, a fugitive. Perhaps at home, under the influences that existed there, he could never become the man God wanted him to be.

Thirty years elapse before he returns home, and his mother never sees him again.

Trouble comes from seeking even right things in wrong ways.

*Dream and revelation, 12–15.*

It came in answer to prayer (35. 3). It is Jacob's first direct experience with God. God himself verifies to him unconditionally and specifically the Abrahamic covenant. Note carefully its terms, and ask yourself if they have been fulfilled! God vouchsafed to him the assurance of property, prosperity, blessing, companionship, protection, guidance, performance. Wonderful grace to so unworthy a recipient!

It was a comforting vision, just when Jacob may have thought that heaven was closed against him by reason of his sin. The ladder spoke of direct communication between Jacob where he was and God in heaven: symbol of access to God and direct communion through Jesus Christ (John 1. 51).

*Jacob's reaction, 16, 17.*

The vision had reality to Jacob when he awaked. What impressed him most was not the ladder or the angels, but God himself. It was a new conviction of the presence of God that came to him,—"I knew it not." Jacob now knew God as his own God, individually, not merely his father's or his grandfather's God.

As such it was a crisis in Jacob's spiritual experience,—firsthand, personal experience. The influence of it was lifelong.

*Golden Memory Text—I am with thee, and will keep thee in all places whither thou goest! Genesis 28. 15.*

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## May 22, 1932

## Jacob and Esau Reconciled

Genesis 32 and 33. Lesson portion—33. 1–11

The God of Bethel had directed Jacob to leave Padan-aram and return to Canaan (31. 13). But Esau! These twenty years the consciousness of the wrong he had done Esau has haunted Jacob's memory. What can he expect but revenge from his outraged brother? He can have no assurance of peace and safety until he squares with Esau. But he wanted to be reconciled.

The story of their meeting begins at 32. 3. Esau had sold his birthright: could he be outwitted and bought off now with propitiatory presents? Jacob puts his wits to work (3–8). His fear and distress drive him to earnest prayer (9–12), in which he shows humble dependence upon God's help. (It is the first recorded prayer on one's own behalf.) But he does not cease his precautions (13–23). Then occurs that mysterious experience with the divine Wrestler, when a change of character was indicated by a change of name (24–32).

*Meeting of Jacob and Esau, 33. 1–11.*

The unexpected happens. Jacob feared the worst, but Esau showed no trace of revenge or hostility.

Read with Western eyes, this narrative shows Jacob in an unworthy, cringing attitude toward Esau, a tacit acknowledgment of his old wrongdoing. No doubt he was scared of Esau, but should we not remember Oriental practices of courtesy, such as exist in Eastern lands down to this day? Jacob's bowing seven times to the ground, calling Esau his lord and himself Esau's servant, Esau's first refusal of the gift,—may not these be but Oriental gestures similar to the kind of thing we read of in Japan and China and the Near East today?

The heart of the incident is that Esau has no ill-feeling toward Jacob, but meets him with generous and sincere affection. His was not the temperament to nurse revenge. The past is not mentioned. Jacob's prayer is answered. The brothers are reconciled!

We can have no peace of conscience while we are guilty of wrongs not made right, sins not confessed and forgiven.

Do not forget the overruling hand of God in this meeting!

Are there quarrels between any of the class members and their brothers? Now is a good time to face and end all quarrels!

How much we worry over fears that never come to pass!

*Golden Memory Text—Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you! Ephesians 4. 32.*

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**May 29, 1932**

**Joseph, the Dreamer**

Genesis 37. 1–11

At chapter 37 Joseph becomes the prominent character in the rest of Genesis, though Jacob is still alive and possessor of the covenant promise. Joseph gets more space in the record than is given even to Abraham.

He seems to have been a nobler boy than his half-brothers. His subsequent honorable career reflects light upon this story of his youth.

Our first glimpse of him is at work with his family flock. He has the courage and manliness to tell their father of the evil conduct of the brothers, whatever it was.

Jacob made the grievous mistake, as it seems to us, of showing him partiality and dressing him in a long tunic with sleeves that was a mark of distinction and of exemption from common labor. No wonder the brothers hated him and would not give him the usual salutation of peace! Human nature would do the same today.

*Two dreams, 5–11.*

His two dreams are not said to be supernatural, but they were prophetic in fact and eventually came to pass. Dreams are frequent in Bible history.

They spoke symbolically of Joseph's future preëminence over his brothers, and even over his father. He seems to have told them frankly and unselfconsciously. They did not excite ridicule, but rather hatred and malice, showing that the brothers saw the point and resented it. His father's rebuke would be a corrective of any seeming conceit or arrogance if there was any.

No doubt the dreams are an index of Joseph's thoughtful, promising character. We know boys of that type who are different from the average boy. (Are there any such in your class?) They set a high ideal before Joseph, and gave him a vision of what might be. They are indicative of a mental ability which became conspicuous in the statesman of a later period. Maybe Jacob favored Joseph because he already recognized this quality in the lad.

Jacob was impressed by the dreams (11). He would be more understanding than the brothers, for he had had dreams and visions himself.

And so we leave Joseph for the present. We like to think of him as an open, lovable, superior sort of boy. What will become of him? What of his dreams?

He is one of the finest characters in the Bible: a type of Christ in many details. Nothing bad is recorded to his discredit.

Little did his brothers suppose the day would come when Joseph would look back to their mean and cruel treatment of him in the rest of the chapter and see God's hand in it, 45. 4–8. But God was overruling in everything.

Boys are different in temperament and ability and in other ways. We should foster their high ambitions and nobler elements of character.

*Golden Memory Text—Provide things honest in the sight of all men! Romans 12. 17.*

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## CHRISTIAN ENDEAVOR TOPICS—MAY, 1932

Mrs. Ida O. Moulton

**Finding My Place in Life**

John 21. 15, 17. May 1, 1932

When someone asked the late Luther Burbank what work he would do if he had but one day to live and could use that day just as he wished, his answer was:

"Just as I do every day: arrange matters for others to live more happily."

Mr. Burbank had a holy and high purpose in life to make others more happy and useful. "How will my place in life affect others?" is a question to consider. We have no right to expect providential leadings unless we do consider others.

* * *

Recently a questionnaire was sent out to men and women who were taking a university extension course in short-story writing to ascertain their reasons for taking the course. 280 of them whose ages ranged from 17 to 60, admitted it was to make money. These people came from all walks of life, and the great majority frankly admitted they were more interested in making money than in contributing something of value to literature.

"Ambition to make barrels of money is good only as one knows how to use money aright." Then, O youth, consider seriously why you want to find your place among money-makers, remembering that it is better to make a life than a living!

* * *

The National Puzzlers League has coined a new word, which will be submitted to all dictionaries in the near future. It is "Ergophile," meaning one who loves his work.

The word itself is as yet unfamiliar to us, but its meaning is easily understood. "Lovest thou thy work?" is the testing query to put to yourself ere you settle down in any place.

* * *

A lady who had been bookkeeper with a firm for 20 years said to her boss one morning:

"I am resigning at the end of the month to take a trip to China."

He looked at her in astonishment and replied:

"What! Alone? Who will look out for you? You are crazy to spend your hard-earned cash that way. What are you going to do when you are old?"

"Old?" she replied. "I don't know that I ever will be old, and if I do have to spend my last days in the poorhouse I'll at least have something worthwhile to think about."

Old age is a state seldom thought of by youth. But isn't it wise in finding your place in life to consider the worthwhileness of that place as you might view it in old age?

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### Appreciating Our Parents

Ephesians 6. 1–3. May 8, 1932

So I love the dear silver that shines in your hair,
And the brow that's all furrowed and wrinkled with care:
I kiss the dear fingers, so toil-worn for me,
Oh, God bless you and keep you, Mother Machree!

* * *

It is related that Babs Rinehart, grandchild of Doran the publisher, also of Mary Roberts Rinehart the novelist, was taken one day by Mrs. Doran for a ride. On their way they passed a large orphan asylum. Said Mrs. Doran:

"That is the place where little boys and girls live who haven't any fathers and mothers. Would you like to go to see them some day and take them something nice? And what would it be?"

Babs looked long and earnestly at the building, then quietly said:

"I'd like to take them some fathers and mothers."

Can one imagine a greater or more valuable gift, provided the parents are what they should be?

* * *

A mother found under her plate one morning a bill made out by her small son aged 8. It read:

Mother owes Bradley:

| | |
|---|---|
| For running errands | 25 cents |
| For being a good boy | 10 cents |
| For taking his music lesson | 15 cents |
| For extras | 5 cents |
| Total | 55 cents |

At lunch Bradley found beneath his dinner plate the bill with 55 cents, and another piece of paper folded like the first, reading:

Bradley owes Mother:

| | |
|---|---|
| For nursing through scarlet fever | Nothing |
| For being good to him | Nothing |
| For clothes, shoes and playthings | Nothing |
| For his playroom and meals | Nothing |
| Total | Nothing |

Bradley kept those two bills all through his life, and never forgot their lesson.

* * *

Show our appreciation of our parents by

**A**—ttitude of devotion
**P**—atience with their physical weaknesses
**P**—leasures (all the) in our power to give them
**R**—espect
**E**—agerness for their comfort
**C**—onsideration for their wishes
**I**—mproving their environment
**A**—love expressed in deeds
**T**—rying to understand their views of life
**I**—ncluding them in our recreations
**O**—bedience
**N**—ot being critical of their old-fashioned ways. Their generation produced many remarkable men and women.

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### How May We Work for World Good Will?

Acts 10. 34, 35. May 15, 1932

To bear ill will against our brother man—

Is to put yourself beneath him;

Is always easier than trying to understand him;

Is usually to confess that you do not know him;

Is the beginning of suicide of the soul;

Requires less mentality than to adjust your differences;

Is to begin the wrecking of your own happiness.

* * *

As Harry Lauder stood by the grave of his son, killed in the World War, he exclaimed:

"O God, if I could have one request it would be that I might embrace my laddie again and thank him for what he did for his country and humanity to bring good will to all men!"

* * *

Sir Henry Lunn began life as a medical missionary, but was forced by ill health to return to England. As soon as he was able he set to work to accumulate money to be used in promoting unity among churches, and to bring them into line to present an unbroken front to outlaw war and promote the spirit of good will in all lands. His motto was, "Seek first the interests of God's kingdom!"

Well, just suppose churches did that! Their first duty is showing good will.

* * *

The "Philadelphia Inquirer" recently carried a cartoon representing the obstacles to good will upon earth. The cartoon represented a fence built of slats with broad spaces between them. This fence separated a garden full of old-fashioned flowers from the street. The garden itself was named Universal Peace. Upon three of the slats were printed "Racial Hatred," "National Distrust," and "Racial Fears." Between two of the slats there peered the head of a woman, placarded "Humanity." Beneath the cartoon was printed, "If it wasn't for that fence!"

We might add, if it wasn't for that fence how rapidly world good will would spread!

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### How to Use Music in Worship

Psalm 43. 3–5. May 22, 1932

Henry Ward Beecher said: "I would rather have written that hymn of Charles Wesley's—

'Jesus, lover of my soul,
Let me to thy bosom fly,'

than to have the fame of all the kings that ever sat upon the thrones of earth. It is more glorious. It has more power in it."

William E. Gladstone thought enough of the hymn—

"Rock of ages, cleft for me,
Let me hide myself in thee,"

to translate it into Latin and Greek.

We are told that a few drums and fifes in a regiment of soldiers means five more miles of marching, and less fatigue. If music can lift the spirits on a march, it can do the same in worship.

* * *

Said William Alexander: "Pay attention to the words of your songs, and sing songs that fit the mood of your meeting! To sing jauntily 'Rescue the Perishing,' a serious hymn, as one would sing 'Smiles,' shows lack of understanding."

* * *

Use your music in worship to express your love to God!

A tourist said: "I had an opportunity

in London to attend St. Paul's Cathedral at even-song. I was greatly impressed by the organist's rendering of the Dead March in Saul, and expressed to the verger my delight at the beautiful rendering of the march by the organist. He replied, 'One of the cathedral's trustees has just died, and the organist was his dearest friend. Aye, Sir, I think he put a bit of love into the playing!'"

* * *

Why use music in worship? Because—

**M**—usic is a divine art, speaking a
**U**—universal language, and has a
**S**—oothing,
**I**—nspiring effect upon all the
**C**—hildren of mankind.

Singing is the medium by which the heavenly hosts convey their thoughts. We are not aware that they speak when they can help it. They sing. Singing is their natural utterance. So it would seem that in our attempts to rise toward that angelic life, song is more natural than speech.

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### Why Should We Pray?

Psalm 51. 10-19. May 29, 1932

I have seen a snowdrop, writes a florist, thrust itself through three inches of macadam to get at the light and sun.

If God can put a power into a snowdrop to enable it to traverse three inches of macadam and get a kiss from the sun, how much more power will he give to one of his children as they seek to rise above their environment and through prayer bask in his divine and inspiring presence!

Prayer has been defined as "The pull of heaven." Not man's attempt to pull heaven down, but heaven's attempt to pull man up.

* * *

When young men from Harvard College came to Phillips Brooks with doubts they began by telling him what they did not believe. He would answer by saying:

"Never mind about the negatives! What do you believe?"

They usually replied: "I believe that an intelligent power created the world."

Then Dr. Brooks would say: "Very well! If so, that intelligent power, which I call God, is interested in you, is he not? Are you willing to test a prayer to that power and seek a communication from him?"

Frequently they would kneel with him and venture on the little faith they had, and finally be led to accept Christ as their Saviour.

We pray because we feel there is a power above us that holds our destinies in his hands.

Every sincere prayer without exception is answered.

A little girl was tired and sleepy and fretful. She asked for something or other, and when it was given her she asked at once for something else. She kept it up for some time. The truth is, she didn't know what she wanted. Finally, her mother just gathered her up in her arms and laid the little one's head on her breast and rocked and soothed her, and the little girl lay there utterly content. The mother did not give her the thing she asked for, but she did go beneath the request and answer the child's need and even the child's desire.

"That," said Dr. Brown, "is why the race has continued to pray generation after generation, in spite of the fact that the things asked for specifically so often are not given."

* * *

The efforts of scientists today to "crack an atom" by the use of the most powerful electrical discharges ever known is another chapter in the history of man's tardy attempts to take and use all the physical power God has stored in the universe for his use.

The startling revolutionary results predicted for the success of this experiment—steam-power, gas-power, electrical power made pygmies,—would be far exceeded in spiritual power if leaders reached for God's power as men of science are reaching for physical power.

## ❖ SELECTED THOUGHTS FOR THE QUIET HOUR—MAY, 1932 ❖

SUNDAY, 1st. *Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching. Hebrews 10. 25.*

Sometimes you say: "I will not go to church. I don't feel that way."

That is where the habit of an ordered religious life comes in aid. Religion is the last region for chance desires. Do it as a duty, and it may open out as a blessing. Compel yourself to meet your God as you would meet your promises, your obligations, your fellow men! —P. T. Forsyth.

MONDAY, 2nd. *And when they had sung an hymn they went out into the mount of Olives. Mark 14. 26.*

How precious the memory of that hymn must have been to the apostles! Think—and with great reverence—of Christ's singing with his apostles! It was probably one of the psalms associated with the Passover, but if we certainly knew what psalm it was, how we would love it! Hymns have always been a part of worship.—Floyd W. Tomkins.

TUESDAY, 3rd. *He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed. Isaiah 53. 5.*

When a man avows that he does not care for art or poetry, who would care to show him a poem or a picture? How should a person who does not care for men understand the cross?—T. R. Glover.

WEDNESDAY, 4th. *What man of you, having a hundred sheep, and having lost one of them, doth not . . . go after that which is lost? Luke 15. 4.*

The size of God's family does not affect the preciousness of the individual soul. The one sheep is not lost in the flock. Let us hold fast to this inspiring truth,—the infinite worth of the one in the esteem of the infinite God!

THURSDAY, 5th. *As captain of the host of the Lord am I now come. Joshua 5. 14.*

He was there not merely to assist Israel against the Canaanites, not simply to second Joshua's efforts, but to take charge, to assume full command, to be captain, master, Lord. The practical power of this truth is evident. It is the secret of peace in Christian experience, and of ever increasing peace in proportion as the lordship of Christ is realized. —W. H. Griffith Thomas.

FRIDAY, 6th. *Keep yourselves in the love of God! Jude 21.*

Then my text implies that Christians may get outside of the love of God! And it is possible for Christian people to lose the consciousness of being surrounded and kept within that warm and sunny circle where God's love falls!—Alexander Maclaren.

SATURDAY, 7th. *He that covereth his sins shall not prosper. Proverbs 28. 13.*

He may be a man in the pulpit, a priest behind the altar, or a king on the throne,—I don't care who he is: he will fail. Man has been trying it for six thousand years.—D. L. Moody.

SUNDAY, 8th. *I will sing of mercy and judgment: unto thee, O Lord, will I sing! Psalm 101. 1.*

The great hymns of the church are transcripts from life, made by deep-going and serious minds. A man who takes Christ seriously and will examine life will find in those great hymns, it may be with some surprise, an anticipation of his own experience.—T. R. Glover.

MONDAY, 9th. *He restoreth my soul. Psalm 23. 3.*

We know there is nothing which is more productive of all that makes life worth having as communion with God. And yet this is the one exercise which we are most prone to hurry or neglect. Is it, then, to be wondered at that the energies of the spiritual life decline and sadly need the interposition of some strong, wise hand to restore?—F. B. Meyer.

TUESDAY, 10th. *Commit thy way unto the Lord, trust also in him, and he shall bring it to pass! Psalm 37. 5.*

Leave God to order all thy ways,
And hope in him whate'er betide!
Thou'lt find him in the evil days
Thy all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the rock that naught can move!

WEDNESDAY, 11th. *As many as are led by the Spirit of God, they are the sons of God. Romans 8. 14.*

If we are led by the Spirit, that means that to some extent we are day by day amending our ways, exerting ourselves successfully to do right, and making substantial progress in virtue.—J. Oswald Dykes.

THURSDAY, 12th. *A broken and a contrite heart, O God, thou wilt not despise! Psalm 51. 16.*

A broken spirit can hardly raise its face out of the dust when it thinks of the awfulness of sinning against God. A broken spirit realizes its own weakness before God.—J. Elder Cumming.

FRIDAY, 13th. *Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you! Matthew 6. 33.*

But if you take your lower needs and put them into the place that ought to be occupied by the kingdom of God and his righteousness, you forfeit the kingdom and his righteousness for yourself, and may even fail in your diligent pursuit of secondary good.—A. T. Pierson.

SATURDAY, 14th. *Consider the lilies of the field! Matthew 6. 28.*

How near God is after all! What little things he cares about! Why should we ache, and fret, and fear? Why think and think, when thinking does no good? Why go careworn all day and lie awake all night as if we alone in all creation had no God to heed us, nor any eye in all wide heaven looking down on us?—J. Oswald Dykes.

SUNDAY, 15th. *In that day ye shall know that I am in my Father, and ye in me, and I in you. John 14. 20.*

How little the church understands that the secret of her power is to be found in nothing less than where Christ found it, abiding in the Father and his love! How little ministers understand to make this their one great object, daily and hourly to abide in Christ as the only possible way of being fitted and used by him in the great work of winning souls to him!—Andrew Murray.

MONDAY, 16th. *Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me! Acts 27. 25.*

Have I a similar confidence? That God is so almighty that no combination of hostile circumstances can defeat him? That God is so all-wise that no devices and stratagems can outwit his intelligence or negative his will? That God is so all-faithful that his word of promise must come to pass?—Alexander Smellie.

TUESDAY, 17th. *Verily I say unto you, If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible to you! Matthew 17. 20.*

We are not called upon to ask for a little faith, small as a grain of mustard seed, but we are called upon to ask for the mustard-seed-like faith, that being planted will not die, but will rise and grow and strengthen, and be a church for the singing birds.—Joseph Parker.

WEDNESDAY, 18th. *And when they came to Marah they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. Exodus 15. 23.*

If we only remember that God permitted them we shall be delivered from the spirit of murmuring.—Arthur Petrie.

THURSDAY, 19th. *And looking around upon them all he said unto the man, Stretch forth thy hand! And he did so: and his hand was restored whole as the other. Luke 6. 10.*

How was it done? Did a miraculous gift of faith go hand in hand with the command? We like to think it did. Nay, we know that all his biddings are enablings, and that any real obedience of faith is never of self, but always his gift to be got for the asking.

FRIDAY, 20th. *But that which ye have already hold fast till I come! Revelation 2. 25.*

There's glory on the mountains, and a
glory on the sea,
And the valleys now are glowing, and
the desert way can be
Just a pilgrimage to glory since he whispered it to me:
"Hold fast! I'm coming soon!"

SATURDAY, 21st. *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ! 1 Thessalonians 5. 23.*

I must care for my body as if it were going to live for ever. My body has an effect upon other bodies, and by my discipline and self-control and regularity, by my temperance and my proper development, I am helping on the good of society. That is piety, though it may not be uttered in the church.—Joseph Parker.

SUNDAY, 22nd. *The glorious gospel of the blessed God, which was committed to my trust. 1 Timothy 1. 11.*

How he yearned to publish it, heedless of cost or risk! And now, to think that our Lord has given to us this infinite trust, and that the subjects of it are fast perishing men, women and children!

MONDAY, 23rd. *When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he*

*to the disciple, Behold thy mother! John 19. 26, 27.*

It is amazing that any informed man should ever leave Jesus for any other teacher, but it is tenfold more astounding that any woman in her right mind should ever turn her back on the one man who has done more for woman than all the other men who have ever lived.—Charles E. Jefferson.

TUESDAY, 24th. *Be strong, and of a good courage! Joshua 1. 6.*

Let it not be thought that such strength is simply an emotion! Spiritual power is more real than power of the body and mind, for it endures when body and mind reach an earthly limit.—Floyd W. Tomkins.

WEDNESDAY, 25th. *That life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me. Galatians 2. 20, R. V.*

Here we have the simple but full statement of what the secret of the true Christian life is. It is not faith only in certain promises of God, or in certain blessings we receive from Christ. It is a faith that has got a vision of how entirely Christ gives himself to the soul to be, in the deepest and fullest sense of the word, his life and all that that implies for every moment of the day.—Andrew Murray.

THURSDAY, 26th. *And he said unto them, Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick? Mark 4. 21.*

God has saved us to be bright lights, not to keep our testimony and experience to ourselves, but to witness to his saving power and love.

FRIDAY, 27th. *Is there any thing too hard for me? Jeremiah 32. 27.*

There is nothing too hard, or difficult, for God to do! We acknowledge that, but then we often have such difficulties in our lives, such hard things to bear, that it looks as if even God could not master them.—J. Hardwick.

SATURDAY, 28th. *My people have forgotten me days without number. Jeremiah 2. 32.*

Is it true? The tragedy of it is that he makes the complaint. It is not that I have found it out, but that he has. It is not that I suddenly became conscious that he was far from me. It is not I that discovered that I was neglecting him in my daily life and daily work. —W. W. Martin.

SUNDAY, 29th. *Appointed heir of all things. Hebrews 1. 2.*

Let me tell you lovingly but solemnly that every day you postpone your complete surrender to Christ you are holding back his sovereignty and keeping back the sway that ought to be exercised in the life that belongs to him by creation and redemption!—G. H. Lunn.

MONDAY, 30th. *For strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Matthew 7. 14.*

'Tis a taste of heaven on earth to make a full surrender of sin and self, and by accepting Jesus as our Saviour to become a child of God and walk in fellowship with the Father, Son and Holy Spirit!

TUESDAY, 31st. *And it came to pass . . . when he came down from the mount, that Moses wist not that the skin of his face shone. Exodus 34. 29.*

That will be the greatest consummation,—the unconscious beauty of the Lord Jesus Christ being reflected from our lives!—F. B. Meyer.

## BIBLE NOTES FOR DAILY DEVOTIONS—MAY, 1932

President W. Douglas Mackenzie, D.D., Hartford, Conn.

**Sunday, 1st. Deuteronomy 1. 9–18**

1. The word Deuteronomy implies the idea that in this book the laws of God for Israel are announced a second time, or as we would say, republished. The book is divided into three main sections, in each of which Moses is first presented in a certain historical setting and then proceeds to announce a fresh section of the laws of Jehovah for Israel. The whole book thus presents a high and inspiring view of God's dealings with Israel, of the right attitude of his people toward his will and the blessedness of the people who love his law. No wonder that our Lord and his great apostle St. Paul loved this book as a revelation of the will of God!

2. In the paragraph before us Moses recalls the day when he found the task of ruling the people single-handed (as it were) to be too much for him (see Exodus 18. 13–27). He retells the story of how he selected wise and discreet and well-known men as responsible leaders. There was no politics in his procedure. He was not seeking any gain for himself or jobs for his favorites. He was thinking only of the good of the people and seeking out those men whose ability and character would secure that good most securely.

3. Emphasis is placed in verses 16, 17 on a high standard of honor among the judges of the land. No favoritism! The obscure and the powerful are equal at the bar of justice. The judge must be fearless, secure in the thought that he is acting for God.

*Let us pray that all our judges may be of this standard!*

*It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.*

**Monday, 2nd. Deuteronomy 1. 19–33**

1. We have in these earlier chapters a rapid survey of the story already told in the Book of Numbers. For 40 years the tribes had been in the wilderness. They were under constant stress, like all nomadic peoples. Here they were tolerated for a while by the tribes who counted the territory as their own. Anon they were treated as dangerous invaders whose herds and flocks were consuming the pastures and depriving the legitimate owners of their resources. Yet always their great leader had kept before them the idea that Jehovah their God would protect them by night and day and would bring them to the Promised Land.

2. This is one of the distinguishing and glorious features of the ancient faith of Israel. The God they believe in is one who deals with history. "Earlier than any other people which has affected the higher races of mankind, Israel conceived of God as a moral power

with a will and purpose which embraced mankind."

3. Hence his demand that they must trust him even though their spies reported with fear that the land before them was unconquerable. If it was the will of Jehovah to give them that land, then no giants could hold it against that will. Those wandering tribes must put their weight upon that fact and go forward without fear.

*O Lord, whose will is irresistible and holy, grant us the vision also of thy love, that we may be without fear! Through Christ. Amen.*

**Tuesday, 3rd. Deuteronomy 1. 34–40**

1. Here is pictured a terrific penalty for the sin of unbelief. To doubt the promise of God is a dark disloyalty which can only be visited with a national disaster. The disaster is that the people must remain outside of the land which they were afraid to conquer. They did not believe that Jehovah would be with them to give it to them, therefore they shall not have it. A whole generation must pass away, the generation of unbelief, which is disloyalty. Even Moses shall share this terrible loss with the people. The leader and the led must endure that doom together.

2. In verse 39 we have a thought full of beauty and of pathos. In their fear the people have shouted that they would not go forward because not only they but their children, their little ones, would perish. But now it is promised that those children, too young to share their parents' sin, are the ones who, when grown to courage and faith through God's leadings in the wilderness, would sweep on under Moses' successor to win the Promised Land.

3. We are living far away from the problems of those ancient people, yet we too have our deserts and our Promised Land, our timid fears and our rebukes for unbelief. Our leader, our Christ, calls us to have courage and to hold on to the word of eternal life which he has spoken to us all.

*O Lord Christ, great leader of the hosts of God, help each of us to go forward with a faith that is fresh and joyous every day! Amen.*

**Wednesday, 4th. Deuteronomy 2. 1–8, 16–19**

1. According to the generally accepted interpretation the Israelites are said to have moved about slowly from pasture to pasture for 40 years before they invaded Canaan. There is much division of opinion among scholars as to the movements described in this chapter and in Numbers 20. What we are concerned with in these meditations is the religious value which the prophetic spirit found in the wilderness experiences of the children of Israel, wherever their wanderings may have been.

2. The first outstanding fact is that the people did not appreciate the loving wisdom with which they were being guided to their destiny in a land of their own. Their faith in Jehovah was still selfish, material, and therefore full of uncertainty and fear. "Every difficulty they might encounter was exaggerated by them. Their deliverance from Egypt, which they had been wont to consider their crowning mercy, became to their faithless cowardice an evidence of hatred for them on the part of God."

3. But now Israel is being led by slow and difficult experiences into the Land of Promise. Through all the years the Lord "had been faithful to them, and when the time was come he opened the way for their advance and gave them the victory and the land; for his love was patient, and always made a way to bless them, even through their sins."

*O Lord, most wise and most merciful, use even the sins and faults of thy servants, as thou didst use the crucifixion of thy Son, to become the instruments of blessing to us and to thy church! Through Christ our Lord. Amen.*

**Thursday, 5th. Deuteronomy 3. 18–22**

1. Already the tribes of Israel have had some hard fighting and have been victorious. Not in vain have these men been living in the vigorous ways of desert life. Not in vain have they been for many years trained to alertness of action and coöperation under competent commanders. Before their onslaughts the luxury-loving settlements and their proud rulers give way time after time. City after city is overwhelmed and the inhabitants are ruthlessly massacred by these fierce tribesmen who act in the name of Jehovah.

2. What are we to make of it all? We cannot believe that God even under the name of Jehovah commanded murder and rapine. Yet he was the God of Israel, as history has abundantly proved, and his people did become owners of these cruelly conquered lands. This difficult problem faces us everywhere. God is the lord of man's history at all stages and phases of civilization. In working toward his divine ends he can only use men as they are in the day when they live. King Charles I in his faithless policy was the cause of the settlements in New England. Perhaps some day people will look back on our wars and civilizations and wonder how God could endure and even use for ultimate good our sins of injustice and cruelty. It is part of the mystery of his providence over a race that is morally astray and spiritually blind.

3. One thing which already seems to have distinguished Israel from other peoples of their day was their conviction that Jehovah must be trusted and obeyed, that his law was a law of justice, that even to enemies he would show mercy if they surrendered to his faith, that he was in some sense the director of the destiny not only of Israel but also of other peoples.

*Let us pray that the church of Christ may be lifted above all national and racial distinctions and see itself as the body of Christ himself, the temple of God in all lands!*

**Friday, 6th. Deuteronomy 3. 23–29**

1. Moses recites the manner in which he, their leader alike in civil and military affairs, was made by the will of God to share in the divine wrath against the unbelief of the people. There were reasons why he had felt encouraged to make this prayer on his own behalf. The generation that sinned through complaint and unbelief had almost passed away. Now a new day had dawned in these recent victories over their enemies. The people were animated with faith and courage, and were ready for daring enterprises against foes whom formerly they feared. Would not the Lord look kindly upon his servant of all these years and allow him the joy and the personal triumph of actually living in the land of hope?

2. How seldom is it given to pioneers and great leaders to see their dreams realized, their labors actually fulfilled! If a George Washington lived to see the result of all his toils in a firmly established government, a nation already more than an infant, already recognized in its power among the nations of the world, we have in America examples of the opposite: of a Lincoln slain before he saw the full blessed fruitage of his

years of sorrow; of a Wilson snatched from the power and opportunity to aid in putting into actual operation his majestic plan for a community of the world.

3. Yes, Moses knows that he shall not live in Canaan even for an hour, but he is given the strange consolation of seeing and guiding the man Joshua whom Jehovah has chosen to be his successor. He has the joy of seeing a man fitted for the great task upon whom he can rest his undying hopes for the future of his race.

*O Lord God of hosts, we thank thee for all great leaders of the spirit life of man! Multiply them before our eyes, we beseech thee, in all lands and in all the service of thy universal church! In the name of Jesus Christ. Amen.*

**Saturday, 7th. Deuteronomy 4. 1–8**

1. There are several remarkable things in this passage. In the first place, Moses says that he is teaching, but that the laws which he is announcing are the word of God. They must be heard and obeyed not as invented by a man or a group of men, but as coming from him who alone is their ruler. Hence they must treat this revelation of the will of Jehovah with singular reverence. They must not seek to improve it by additions of their own, or weaken it to suit their own desires by making it seem easier to obey.

2. They are assured that if only they as a people could thoroughly carry out these fixed statutes and the court decisions established by the will of Jehovah the world would stand in admiration: "Surely this great nation is a wise and understanding people!" (6). And is it not the case that the world of most thoughtful people do admire even today the Mosaic legislation, as it is called? Allowing for all its ancient limitations and even serious faults, such as our Lord Jesus Christ pointed out, this stands as an astonishing and from that period an unparalleled mass of national legislation.

3. Since this legislation is not invented by Moses but delivered by him as from God it follows that those other nations who look upon a people so wise and understanding as to obey these laws and so fortunate as to be made great by their obedience, will reverence their God. It is God who thus rules, and to him the nations will bring praise and honor.

*O thou who didst make known thy ways unto Moses, reveal to our nation thy holy will today that we may obey it! In thy name. Amen.*

**Sunday, 8th. Deuteronomy 4. 9–14**

1. The eloquence of Moses goes on to deal more thoroughly with what has been called "the primary and fundamental principles of the entire law, viz., the spirituality of Jehovah and his transcendence above all created objects." With solemn urgency all Israel is ordered as if one man were addressed, each Israelite is addressed as if he represented all, to take heed to himself, to keep his soul. In the prophetic period much thought was given to this fact that men do not live a mere outward life. All men, more or less, live inwardly, in a whole world of emotions and thoughts, out of which spring their words and their deeds.

2. It takes much thought and care for a man to hold continually before his mind's eye the true ideals which he has learned from his family and his church. It takes also much true devotion and wisdom to know how in turn he may hand on these laws, as inspiring and attractive as well as compulsive ideals, to his children. Hence it is that Moses here is represented as recalling his hearers to the origin of this national life and the dawn of this majestic legislation of Jehovah, to get fresh inspiration from these for the work of religious education.

3. So it must be with us. Our churches are gathered round the Bible and the table of the Lord. They must be ever in our minds, even in our business and our homes. For there have we at once the foundations of our faith and the inspiration of our hopes.

*O Lord, grant unto all thy church and all the families of its membership to live in the joy of the new covenant, the promise of thy love in Christ! In his name. Amen.*

**Monday, 9th. Deuteronomy 4. 15–24**

1. One of the most difficult of all the practical issues which the prophets of the Lord had to face was that of idolatry. The tribes of Israel were derived from a race which practised various forms of nature worship and also used idols and instruments of magic. Hence they had to break with inherited custom, which is always a hard thing to do, and to transfer their faith and practice to an entirely new and unheard of mode of worship. Was it not easier to have a sacred image before them as representative of some divine energy or excellence, and to pray before that than to pray (as it were) into the air?

2. Or, look at those majestic orbs in the heavens, are they not worthy to be worshiped? Where else could the men of that day look for proofs of majesty and wisdom and power? Over against all the perplexing changes of earth behold the glory and stedfastness of sun and moon and stars! They alone speak of order, they alone are eternal. No wonder Moses felt the power of these appeals to the imagination of the people. Isaiah also knew all this,—see Isaiah 40.

3. Yet stedfastly from Moses onward the great prophets of Israel persisted in rebuking idolatry in every form and lifting the thought and faith of the people to the living and personal God, creator and ruler even of these hosts of heaven. Austere and difficult was the ideal of worship which they held before Israel, even till Jesus said, "They that worship him (who is spirit) must worship in spirit and in truth."

*Grant unto thy people, O Lord, to forsake all idolatry and to know how they may most truly worship even beyond the works of thy hands! This we ask through Jesus Christ our Lord. Amen.*

**Tuesday, 10th. Deuteronomy 4. 25–31**

1. The prophet looks forward with apprehension to the days when the people shall have (as it were) grown old and settled down. They will become forgetful of Egypt and Horeb, and the word of Jehovah will seem remote and unreal. There will be "the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, a long residence in the same spot." They will be likely to fall into the evil ways of an idolatrous race and cause (not "anger," but) disappointment or chagrin to him whom they dishonor.

2. The result will be that a loss of national power will overtake them, that Jehovah will allow them to be conquered and scattered in exile. There they will sink lower still in the ignoble worship of dumb, dead idols, made by human hands, ridiculous, horrible substitutes for the fact of the unseen living God who actually rules all their days.

3. But the best days lie ahead of all that darkness. "In the end of the days" their hearts will again yearn after

Jehovah. They will search after him with increasing intensity until at last he once more is found to be their real, living, glorious God. For—and here is the supreme wonder,—they will find that he does not break his side of the covenant. When they turn again in penitence they will meet not wrath, but mercy; not neglect, but divine protection and deliverance.

*O Lord of mercy as of might, we cast ourselves in our unworthiness upon the unsounded depths of thy forgiving love in Jesus Christ! Amen.*

**Wednesday, 11th. Deuteronomy 4. 32–40**

1. This is one of the most characteristic passages in the Old Testament. The people are challenged with a magnificent idea, one which is the soul of both the Old and New Testament religions. "Did ever people hear the voice of a god?" (33) is the challenging cry. Or has any god ever attempted to come and take to himself a nation out of the midst of another nation, as Jehovah has done in the case of Israel? (34.) No is the answer. No other tribe or nation has had such a revelation of the one living God, creator and ruler of the world. Only to this people has he disclosed something of his holiness, his power, his authority.

2. Moses is pictured as addressing Israel as a living whole. And in verse 37 he uses a thrilling expression found nowhere in the books of Moses except in this book of Deuteronomy: "He loved thy fathers." Elsewhere it is said, "Jehovah loveth you" (7. 8), "He will love thee" (23. 5). So far as I know, no heathen god is spoken of as thus revealing the divine will and a heart of love.

3. But this is the essence of our Christian faith, that the eternal God has revealed his will, his holiness, his love in actual deeds, nay more, in an actual person, Jesus Christ. Man never did and never can discover God. Though evolution went on a million years more it would not of itself from below, out of our sin and darkness, lift us any nearer to God's presence. It is he who alone can come into our world and lift us to his world. The kingship of God, Jesus taught, must come to us. It is God's gift, and our highest endowment is to be able to see and receive it.

*Let us pray in our day the great gospel may be proclaimed with ancient power!*

**Thursday, 12th. Deuteronomy 5. 1–6, 28, 29**

1. We have here a republication of the famous Book of the Covenant already recorded in Exodus 20. 22 to 23. 23. On that event at Horeb, when Moses announced the conditions on which Jehovah would be the faithful and irresistible God and shepherd of Israel, the whole of Hebrew history rested. And to that event even modern Hebrews of the Reform branch look back as at an act of God with which they must always reckon both as a race and as a church.

2. As we do not propose at this time in these meditations to deal in detail with the Ten Commandments, the following observations must be sufficient. Quite evidently Moses in his function as a prophet had received "the word of the Lord," the message of God himself, to deliver to the Chosen People. "Chosen" is the word to use. History proves that God did enter through his prophets into special spiritual relations with the Hebrew race. He did make himself known to them in the course of their history as to no other people. Through Christ his word to Israel has become the blessing of all mankind before our eyes.

3. The essence or foundation of the whole new story of God's relations with mankind lay in this, that Jehovah should be the Hebrew name for the eternal God, that no other deity should be an object of worship, that the people should believe in the constancy of his favor and devote themselves wholly to him and his service alone.

*O God of Israel, who didst make thyself known through Moses of old, we thank thee for the greater revelation through Christ, who is lord of all!*

**Friday, 13th. Deuteronomy 5. 22–27**

1. The record here about the writing of the commandments anticipates what is said in chapter 9. 9–11 to have come later. But the remark introduces a moving passage which pictures Moses as the mediator between the people and their God. They had seen Moses go and come between them and the mysterious and terrible heights where darkness reigned and furious storms raged. To them it seemed that the might of Jehovah was full of danger, and yet Moses lived after having penetrated that darkness and moved on those heights of awesome glory.

2. A cry went up from their hearts pleading with their great leader to be still more their intercessor and representative before that invisible throne of deity. "Go thou near and listen, and report to us all the commands of Jehovah, and we shall obey!" So did the terrified heart of the people cry out to the living God.

3. That last phrase is the Hebrew used in verse 24. Jehovah is the living God. The word seems to imply an advance in spiritual apprehension. Their God is not like an idol. He is not like a far-off and nameless power. He is living. The word seems to imply energy and purpose and what we call personality. It is the living God who did make himself known through the prophets, and at last in the personal and living Christ.

*O thou who ever livest and reignest, grant unto our hearts to feel thy presence that we may also truly live! In Christ our life. Amen.*

**Saturday, 14th. Deuteronomy 5. 28–33**

1. Jehovah has (as it were) overheard the words addressed by the people to Moses. They were words mingled of fear, trust and self-dedication (27). Moses goes on to deliver as a message to them what God had spoken in the prophet's own soul. It is an answer which corresponds perfectly with the cry which had broken from their hearts. Jehovah approves of their attitude, recognizes the justice of their fear and the sincerity of their petition. But do they know what their promised dedication really implies?

2. That is the substance of that most pathetic verse 29. Do they know their own hearts when they promise implicit obedience of his law? "Oh that there were such a heart in them!" In verses 32, 33 the prophet confronts them with what is really involved in their solemn vow of consecration to the divine will. Have they the heart to do it? To go on unswerving toward right or left as alluring temptations and confusing problems assail them, that is a task which only hearts filled with a new kind of devotion can fulfil.

3. Do we not know that situation in our own lives and in our several churches, —the situation where in a solemn hour we promised to God and to ourselves a perfect obedience and then found that in the depth of our hearts we were not yet ready for it? That is the occasion

for delving still deeper into our underlife and seeking there to meet with the Holy Spirit, that very self of God which unites with our inmost selves to create the new life gloriously.

*O thou living God, grant us thy Spirit that in the depths of our unfathomed hearts he may work out thy will and move us into full sympathy with thee! In Christ's name. Amen.*

**Sunday, 15th. Deuteronomy 6. 1–3**

1. Here a new introduction begins, leading up to the announcement of "the commandments, the statutes and the judgments" which come much later. The prophet is represented in this book of Deuteronomy not as introducing fresh legislation, but as desiring above all things to repeat laws which had either become obscure to their memories or too hostile to their desires. Perhaps we must picture the people in both aspects at the same time, as disliking certain laws and finding that through that dislike they grow dim to their imaginations and remote from their wills.

2. Two motives for full obedience are named here. The first is the fear of Jehovah. Now this fear does not mean mere dread, for we know well that mere dread always awakens dislike. If our fear of God is like that it creates repulsion, and we neither desire to pray nor render obedient honor to him. But the fear here recommended is that of reverence and trust. There is an element of awe because God is holy. There is an element of dread because God does punish sin. But these are taken up, softened and sweetened into a reverential trust from which alone the true obedience can arise.

3. The second motive is that obedience leads to earthly blessing. Some profess to dislike this idea, call it degrading, a lowering of the standard of a righteous life, and so on. And there is a sinister side to the idea if we make obedience flow only from selfish interests. But there is a true and worthy side. It is still the fact that in the long run the ways of honor and justice, of obedience to God, yield better results than the opposite.

*Let us pray that our industrial world may be ruled by God's laws of righteousness, justice and kindness!*

**Monday, 16th. Deuteronomy 6. 4–9**

1. Here is one of the most glorious, one of the most amazing strides ever taken in the spiritual life of mankind! When long centuries later our Lord himself was asked which is the greatest commandment he quoted the words of verse 4, and added only the words about the love of our neighbor from Leviticus 19. 18. (See Mark 12. 28–31.) There is no command, he said, greater than these.

First of all there is the affirmation of the uniqueness of the God of Israel: "Jehovah our God is one Jehovah." This is the sublime way which God has used to make himself livingly known. He gave Israel to believe that their God Jehovah was and is the eternal God of the whole world. It took centuries to work the idea out, but it is the great glory of the prophets of Israel that God used them to produce and give to the world its faith in one living God, creator and lord of all.

2. Secondly there is the command not merely to obey and trust and fear God; there is the amazing command to love him. Nor is it enough merely to say "love." This love must engage the whole personality, all the heart and all the soul, and it must call out the whole force of which a man is capable. No wonder that this great word, called the "Shema," is to this day recited twice daily by all devout Jews all over the world, and recited in unison by all devout family groups!

3. Our Lord called this the greatest commandment. That means that it is the first and supreme law of human nature. Any one who does not strive to fulfil it is being content to dehumanize or to unman himself. He is robbing his self of its supreme function, and therefore its supreme joy.

*O Lord, grant our hearts may be as full of thee as thy heart is full of us! Through Christ, the Son of thy love. Amen.*

**Tuesday, 17th. Deuteronomy 6. 6–9**

1. The ancient Egyptians, we are told, used to put lucky sentences or other inscriptions over the doors of their houses. The later Jews in order to carry out the injunction of verse 8 wrote out this fundamental law on small scrolls of parchment, put these in cases, and tied them to their arms or wore them bound on their foreheads, when they recited the words of verse 4. These are the phylacteries referred to in the Gospels. In our present passage we have these customs traced to the earliest days of their national life when Moses addressed the whole people in the singular: "thy heart," "thy children," "thy house," and so on.

2. One cannot help wondering whether we have not lost an immense good since the idea disappeared from the Western world that God is dealing with nations as such. We believe so thoroughly and truly that God addresses the individual. We are all aware or profess to believe that he is directing our own local church, and perhaps our denomination. And this is the case in every Western land, especially where Protestantism is strong. But do we as a nation believe firmly and clearly that God is dealing with us as a nation, and that his supreme law applies to our Congress? Is America aware that God speaks to her as "thou" and "thee,"—"Thou shalt love God, and thy neighbor as thyself"?

3. Perhaps this is the supreme sin of today, that the nations are not teaching their children that as nations they must love God, as nations they must love neighbor nations as much as themselves. There is a nationalism which is as deadly a sin as a greedy and blind individualism. When will every American home have that law of God for the whole nation written (as it were) over the door of every house in the land?

*Let us pray in the name of Christ, the Saviour of all men, that every nation learn publicly to adopt his law of righteousness and love as the essence of public policy!*

**Wednesday, 18th. Deuteronomy 6. 20–25**

1. Probably the Jewish state was the first in history to have the law of public and universal religious education written into its statutes. Of course every tribe in the world which has any ordered life does attend to the training of the children to take the place of their fathers and in due course to carry on the sacred laws and customs of the people. But in various parts of the Old Testament it is by formal legislation made a necessary part of the life of every Hebrew family, and also of the whole community. It is recognized in verses 7–9 and in our present passage that the children must be from the first instructed in the fundamental law of faith and love toward the living God.

2. The children were to be taught history as a religious process. How God dealt with Israel in Egypt, how he delivered them from bondage, how he

gave them their present homeland, how he revealed his will and his love, all this was to be taught from generation to generation that the whole people might always be able to know and trust and obey him who was their Lord and Saviour. For them there could be no such thing as merely secular history, a record of events in which there was no recognition of a divine purpose or divine guidance. That form of atheism was shut out of Israel's educational program.

2. Is that form of atheism reigning over our public school system? We know that avowed atheistical societies are working hard to have all recognition of religion banished from the national education of our American children. That would mean that they are to be brought up in the sectarian beliefs of the atheists instead of the Christian beliefs of the vast majority of the citizens. It is time that the Christian parents of the land arose to obey the ancient law, written not only in the Scriptures but in the nature of mankind, that the children must by public authority be trained to the highest and noblest beliefs of the nation as a whole.

*Help America, O Lord, to hear thy voice, saying, "Thou shalt teach my law to thy children!" In Christ's name. Amen.*

**Thursday, 19th. Deuteronomy 7. 6–11**

1. This passage gives the reason for the terrible commands supposed to be given by Jehovah to his people Israel in the preceding passage, verses 1–5, and repeated in verses 16 and 24. Those commands are known technically as "the ban" (in Hebrew, cherem). By this is meant that certain objects and persons were among Semitic tribes considered as so offensive to their deities that they must be utterly destroyed, or that they were so precious that they must be set apart wholly for the honor and service of those deities. There is no doubt that the command of Jehovah that the Israelites should under certain circumstances and for certain reasons destroy utterly the inhabitants and possessions of Canaanite tribes, came under this general Semitic law or custom of "the ban," sometimes translated as "the accursed" person or thing.

2. As we have seen before, this raises the difficult question of the relation of God's will to the customs and laws obtaining among those who are recognized as his servants. We can easily see that it would have been a higher achievement if Moses had seen what our Lord declared to be God's law: "Love your enemies." But that insight was beyond him, and so he uttered as from God the command that Israel should carry out the same law that all other peoples at that time observed.

3. The one new thing, however, which is present in this terrible proclamation of Moses is that it seemed to be the only protection of the people against the spiritual and moral corruptions of idolatry. They were to maintain that past custom of destruction in order to preserve their new and as it has proved their higher faith in Jehovah as the living God. Thus did God stoop (as it were) to use even the evil custom of ruthless war to establish that faith which is now seeking to make pity universal and war impossible.

*O Lord Christ, fountain of pity and love, lead all governments and all their peoples to behold that the will of God forbids utterly the use of war! In the name of thy love. Amen.*

**Friday, 20th. Deuteronomy 8. 1–5**

1. No nation has ever had a more wonderful background of history and inspiring tradition than the people of Israel. Here Moses uses that marvelous past, so full of acts of God, as an incentive to continued trust in him and ever constant devotion to his law. For one thing, their possession of the Promised Land, which is to be the gift of Jehovah, depends on that trust and obedience. They must expect no divine aid, no power over their enemies, no fulfilment of ancient promises, except on that unchangeable condition.

2. But they must arm themselves with supreme courage by remembering the past. Time after time they must recall the years wherein they had seen both evil and good, sorrow and consolation, dismay and deliverance. Across the years they are to see as in a haze of sacred poesy, ready to break into song as it often did in the Psalms, the mighty deeds and unfailing protection of God.

3. As they look back and ponder the lessons of the past they will learn the real truth which stood before the mind of our Lord himself when he was in the wilderness and hungered and calling upon the aid of his Father. Man's needs are more than physical. Manna for the body, and both perish, but for the immortal soul there must be immortal food, and that can only be the spoken word of God's love, the truth which is the bread of the spiritual part of man.

*O thou who art the bread of life, teach us to feed on thy words and have everlasting life! Amen.*

**Saturday, 21st. Deuteronomy 8. 6–10**

1. How lovely is the future! The past we can look back upon in the light of actual experience. We have been through the hard times and the bitter experiences. We know where defeat overtook us, where friends failed us, or worse still, where we failed ourselves. The last is, perhaps, when we are conscientious and humble, the memory that causes us the sharpest pangs, when we disappointed our own best selves with our own wrong decisions and selfish impulses.

2. But the future lies before us as it did before Israel looking out of the desert into the Promised Land. What visions shone radiant before their imaginations! Read verses 7–10 and imagine how the eyes of those wearied pilgrims would glow as they listened to the words of prophets and looked across the barriers, geographical and human, that still lay between them and those luscious dreams of plenty and peace! Was it right to lavish their imaginations on such pictures of national prosperity?

3. That is a question which we may well ask ourselves today. For we Americans have for a number of years enjoyed a preeminence in the world in the standard of living, as we call it, which implies an unparalleled average of wealth. And are we a better people for it all? The Lord God gave it to us, and what are we making of it? Can it be said that we are keeping the commandments of the Lord our God, walking in his ways and reverencing him?

*Let us pray that a spirit of penitence as well as of gratitude, of humility as well as power, may spread through our whole national life!*

**Sunday, 22nd. Deuteronomy 8. 11–20**

1. We learn from verses 11–14 that there is danger that the greater a nation becomes by the providence of God the more certain may be its collapse. It depends on whether the citizens forget God and go in for a lawless, proud and self-indulgent life. That is to say, the continuance of material prosperity depends on character more than upon

anything in the mere geographical or physical realm. The history of the last 50 years in Europe and America abundantly proves that supreme law of God as it works in human history. Nay, if we will but be honest, and fearless, and religious in our outlook, we can see that law operating at this hour all over the world. There is not a problem in the world today of an international kind which does not depend for its solution upon the moral quality of the ruling forces.

2. And moral quality depends on religious faith today just as truly as in the days of Moses, Jeremiah, or Isaiah. Our Lord himself saw that the future of the Jewish state depended on whether the Jews would yield to the law which he announced as the law of God, Love your enemies! Because they did not obey that law they were destroyed.

3. Have we, in this land which is now called the most powerful in the world, anything to learn from this passage? History and the facts before us teach us that this preeminence may not last indefinitely. Much depends on our character as a nation. Shall we say, "My power and the might of my hand hath gotten me this wealth" (17)? If we as a nation say and believe that it will be our supreme sin and the source of our supreme danger as a people.

*Let us pray that our leaders may cease to boast, and that our authors and publicists may lead us to attitudes of religious humility before the living God!*

**Monday, 23rd. Deuteronomy 9. 6–17**

1. They are on the point of invading Canaan and will have to fight against powerful men who will be desperately defending their country and their homes. But the prospect is that the Hebrews, coming fierce and vigorous out of the wilderness, will have the victory. As it were before their coming triumph they are warned that they are not to be spiritually proud (6). There is no superior righteousness in them which gives them a claim upon Jehovah. On the contrary, they must as a people rather recall the many proofs of their unrighteousness to keep their hearts humble and contrite before their God.

2. Examples are given from their past history of their proneness to commit even most grievous sins against the law of their God. From the time that he had delivered them out of Egyptian bondage there was almost a continuous story of disaffection, distrust and disobedience among them. The culmination came when at the very time their leader was in the Mount communing with God on their behalf and receiving his commands for their guidance, they forced Aaron to make that golden calf for their worship.

3. Moses pictures to them in bold terms the indignation of Jehovah and his own wild despair. So deep was his shame and grief that he actually smashed the two stones on which the law was inscribed which he had received from God. Surely indignation could no further go than that!

Is it possible today for a nation deliberately to break a solemn covenant made with God and man?

*O Lord, incline the hearts of all the nations and especially of their governments to keep the covenants of peace which they have made before thee and all the world! In Christ's name. Amen.*

**Tuesday, 24th. Deuteronomy 9. 25–29**

1. In previous verses (17–21) the grief and dismay of Moses at the disloyalty of the people is described. In these verses it is his prolonged and passionate intercession on their behalf which is set forth. With boldness and fervor he argues with Jehovah as Abraham pled with such persuasive eloquence for the inhabitants of Sodom and Gomorrah. In the great hour of the greatest saints this characteristic is always to be found, that they speak to God as a living and personal being with whom real conversation can be held, and upon whose will real arguments can be brought to bear. So it was with our Lord himself on more than one occasion.

2. The argument of Moses is a twofold one. First he rests his whole weight upon the fact that Jehovah, who is the Eternal, has elected Israel to be his people in a peculiar and definite sense. To that divine choice Moses appeals. He dares to implore God to keep his promises. He dares to plead that even though Israel has failed on her side of the mutual contract Jehovah shall not fail on his side, nay rather, surpass the original terms by exercising mercy and forgiveness when he might exact penalty.

3. But there is another remarkable idea which Moses uses. It is a thought which entered deep into the mind of Israel, and appears constantly alike in the prophets and in the psalms. It is this, that through Israel Jehovah has planned to make himself known to all men, but if he allows the people to perish because of their sins his glory will not shine upon the world. In themselves they are worthless and undeserving of mercy, but as instruments of his revelation to the world they are of infinite importance. That is the plea which in the opinion of Moses won the day.

*Let us pray that some day yet all Israel may be gathered under the banner of Christ, that this great glory of God may be fulfilled!*

**Wednesday, 25th. Deuteronomy 10. 12–16**

1. The great-souled prophet continues to plead with Israel for a deeper and even a complete dedication to the love of God, for the love of God is the greatest theme that can occupy a man's mind. It is the loftiest act of which the human is capable. In it is engaged all of a man's nature. His mind is dealing with the source of all existence, including his own. His imagination is enkindled at the conception of the one being within and above all other forms of reality. His conscience is brought shrinking and yet fearless into the white light of the absolute purity of God. His will is stretched to its supreme act, and hence his emotions are stirred to their depths. When all that is done a man may begin to love God.

2. Over and over again the prophet repeats the old arguments for the love of Jehovah in the heart of Israel. How great is their God, to whom the loftiest heavens belong! How kind toward them he must be who chose their fathers as objects of his peculiar regard! But if he is such a God who rules them from a heart of love, surely they must see that it is their HEARTS that must be (as it were) circumcised or dedicated to him. Love like his can only be met by a love that is inward and sincere and real.

3. And we who know of God in Christ, what have we to say to all this? Surely the supreme revelation of God's love can only be worthily met by a supreme trust and dedication on man's part. And there, not in a prophet or on an altar of animal sacrifice, but in God's Son and in his gift of himself even on a cross, we may learn to read the mystery of the heart of God!

*O thou who hast made thyself known as eternal love, grant that our poor hearts may yet taste a little of what it is to love! In Christ's name. Amen.*

**Thursday, 26th. Deuteronomy 10. 17–22**

1. The prophet invites his people to look still more closely into the revealed character of him whom they are to love for his great love's sake. First of all (17), he will not have them trifle familiarly with the name of God. Perhaps we know how in America today some people speak of God in a way so familiar that all true reverence seems to have vanished. Sometimes this is done by pious people, thinking that religion is so natural and easy that tones or feelings of reverence are inconsistent with it. Sometimes it is unbelievers who for their own ends represent Christianity as thus conceiving of God, to use Matthew Arnold's famous phrase, as if he were "a man in the next street."

2. The true prophet who would have his people love God intimately and directly will yet insist that he is "Lord of lords, the great God, the mighty and the terrible." But he is so great that he has regard for those whom earthly lords ignore or trample under foot, such as orphans and widows. The helpless folk have the great and terrible God as their tender helper. And the immigrants as we would call them, they too are to be loved. I wonder if the Christians of our land are equal to that revelation of the character of God!

3. The chief glory of Israel is Israel's God. "He is thy praise, and he is thy God" (21). So is our Christ the glory of the church of God. Are some tempted today to be ashamed of the deity of Christ, of salvation by the cross of Christ? When Henry Drummond lay dying in fearful agony he asked a friend to repeat the verse:

*I'm not ashamed to own my Lord,*
*Or to defend his cause,*
*Maintain the glory of his cross,*
*And honor all his laws!*

**Friday, 27th. Matthew 5. 1–12**

1. We have spent nearly a month in meditation on the book of Deuteronomy. There we have gazed upon the great picture of a Moses delivering the law of Jehovah to Israel. Let us at the end of this month spend a few days with him who was greater than Moses, even our Lord Jesus Christ, as he announces what is far more than a law, in the ordinary sense. It is a gospel.

In these beatitudes, for example, a new day breaks upon us suddenly in glory. Jesus is concerned with blessedness. He in effect announces that God offers to the world that it should be supremely happy. A happy world is the will of God. Happiness is his gift.

2. The second member of each beatitude seems the opposite of happiness. The poor in spirit, the mourners, the meek, the hungry, the merciful, that is, the people who feel themselves wronged by their neighbors, how can people like that be happy? The answer is that Jesus is evidently addressing those whose hearts have been changed, from whom pride, revenge, and satisfaction with this world's gifts have departed, who have learned to live in that purity of heart and inward peace, that heavenly frame of mind, which is the dwelling place of the divine Spirit.

3. And the third member of each sublime utterance is a promise made in name of the heart of God. His royal love, his wisdom and power are poured out upon hearts like those. Their darkest days shine inwardly with his pure light.

If we doubt whether this is possible we have just to look at Jesus himself. The beatitudes are the revelation of his own happiness and wealth of soul.

*O thou who art ever blessed and the fount of all blessedness, grant us such faith in Christ that we shall be made one with him and with his joyous spirit. In his name. Amen.*

**Saturday, 28th. Matthew 5. 13–16**

1. Even as Moses in Deuteronomy is pictured as addressing a horde of tribesmen on the edge of the desert after 40 years of homeless life, so we see in the Sermon on the Mount our Lord addressing a miscellaneous group of disciples drawn from the little town of Galilee and a few perhaps from Jerusalem. As Moses promised to those tribesmen the conquest and possession of Canaan, so Jesus describes those disciples as "salt of the earth," as "the light of the world." Each prophecy has been fulfilled. The sons of Israel did at long last possess Palestine, and today the spiritual descendants of the disciples of Jesus are lighting the whole world with the message of God's love.

2. As with Moses, so with Jesus the words of glorious promise are mingled with words of warning. The gifts of God are never bestowed without conditions. They are not thoughtless, unmoral lavishings of a bounty which is boundless but careless. Men must keep in themselves the quality of salt. Men who are to enlighten the world must not hide themselves out of sight, they must "shine, shine, shine" where the world can see the light of their faith and their obedient lives.

3. The supreme aim of Moses was to secure the love of Jehovah in Israel. The supreme aim of Jesus was that men should glorify our Father who is in heaven. Moses desired also, as we have seen, that the glory of Jehovah should shine upon other peoples for their good. So does Jesus require that his disciples by their lives and characters (16) should spread the royal influence of the divine love over all the earth.

*Lord of the living church, forgive the sins of its members which becloud its witness, and grant that its true faith and obedience may shine more and more unto the perfect day! Amen.*

**Sunday, 29th. Matthew 5. 17–20**

1. It was a difficult task which lay before our Lord when he had to relate himself and his work with the teachings of the Old Testament and with the hopes of the Jews which they believed to be founded upon those teachings. For one thing, there was so much in his personal conduct and in his explicit words which contradicted the teachings of their scribes and many of the habits of life which were traditional and seemed to be founded upon or rightly derived from their sacred scriptures. He not only "spoke with authority, and not as the scribes," but he also lived with a freedom which the scribes never dreamed of and left them aghast.

2. It was therefore necessary that he should explain himself, as he does partially in this passage. He denies that he is destroying the teachings of the Old Testament: for by "law and prophets" he means all that was included of Old Testament scriptures under those terms. They for his mind expressed the purpose of his Father, and he had come to fulfil that purpose.

3. But the essence of the matter was this, that they must have a different kind of righteousness from that which their teachers at that time demanded of them. The standing which his disciples

have before God is founded on faith in the Father. They must begin with trust if they are to obey. And their obedience must be from the heart, and not in mere outward formalities.

*O thou who searchest the hearts of men, grant that we who profess the Christian faith may live the Christian life with complete sincerity! For Christ's sake. Amen.*

**Monday, 30th. Matthew 5. 21–26**

1. The great teacher takes up several of the Ten Commandments and deals with them in a certain way which again sets him over again Moses in a position of still higher authority. He does not name Moses, since to his mind the comparison is not between persons but between methods of the divine government. He, however, who had just said, "I came to fulfil the law and the prophets," now says, "Ye have heard the old law, for example, Thou shalt not kill, . . . but I say unto you." To his disciples the word of Jesus is to take the place of the word of the ancient law. He is above their scriptures.

2. But his word goes deeper far than the commandment recorded in Deuteronomy. "I say unto you that every one who is angry with his brother shall be in danger of the judgment" (22). That is surely a most severe and piercing command. Who is sufficient for these things? Quite evidently Jesus could not mean that we should have no opinion as to whether a brother's conduct is right or wrong. Nor could he mean that we should approve of it if he was wrong. He is Lord of truth, and would not have us ignore the truth.

3. The point of danger comes when we pass over from a righteous moral disapproval of some one's conduct to a personal resentment which quickly leads to the spirit of revenge. That is the "anger" which he here condemns. If the hearts of all men were cleansed of that kind of personal anger the age of universal harmony would have come.

*O Lord of patient love, help us, like thee, to see the wrong done to us and to bear it with patient love! Amen.*

**Tuesday, 31st. Matthew 5. 43–48**

1. Here again there is both resemblance and contrast between the teaching of Deuteronomy and that of our Lord. Israel was commanded to be a holy people, consecrated once for all to the worship and service of Jehovah alone. And the foundation of this was announced in the saying, "Be ye holy, for I am holy!" The people will be always like their God. The worshipers of a Moloch will always be cruel and bloodthirsty, but the worshipers of Jehovah will gradually learn to be of a generous and kindly spirit, reflecting his loving-kindness toward themselves.

2. So Jesus teaches that his disciples must deeply consider their heavenly Father. If they think of his merciful spirit, of his even kindness in providing the same natural blessings for the evil and the good, they will learn to be reflectors of his holy and loving spirit. They must aim at nothing less than being as perfect as God!

3. And Jesus is not content with a general exhortation like that. He even tells them where to begin. They must at once reverse their policy as a nation and as individuals. They must begin to love their enemies. That is not hard, he would say, for those who have already begun to love God himself. And we must always remember that he fulfilled these laws perfectly. He loved God so well that he died for love of his enemies!

*O heavenly Father, fill these perturbed hearts of ours with that wondrous love that shone in the person of Jesus Christ our Lord! In his name. Amen.*

## OUR BOOK TABLE

*BOOKS WILL BROADEN YOUR OUTLOOK ON LIFE AND SERVICE*

### Grace in the New Testament

The scholarship written into this bulky treatise is not more evident or more striking than the personal evangelical conviction of the author that underlies the whole study. The reader feels that Dr. Moffatt knows in personal experience the grace of God which he magnifies. Herein is a refreshing distinction from treatises by some theological professors on Biblical themes which show no more trace of personal Christian experience than might be found in the output of infidels or Buddhists or suchlike.

Dr. Moffatt masters in its fulness any subject he takes up. He has a largeness of intellect and knowledge and a disciplined mind capable of embracing the total aspect of a subject. Such is evident from the 11-page analysis of the Contents, which after a brief Introduction (17 pages) presents the study in five major sections:

A. The Antecedents of Grace, that is, in Greek and Jewish vocabulary, in the Old Testament, and in other writings and religions (52 pages);

B. Jesus and Grace (20 pages);

C. The New Testament Language of Grace, a series of word studies (29 pages);

D. Paul on Grace, the heart of the book, for Paul's powerful statement of Christianity as a religion of grace has been dominant ever since, with its two foci "All is of grace" and "Grace is for all" (166 pages);

E. After Paul, chronologically, that is, in the other New Testament writings.

A Conclusion (18 pages) clinches the author's findings.

Sound and comprehensive scholarship and lucid exegesis, conveyed in plain language free from professional jargon and mannerisms, bring the book within the range of every Bible student. Spiritual insight joins with illuminating literary references to light up its pages.

GRACE IN THE NEW TESTAMENT, by James Moffatt. Long and Smith, New York. 419 pages. $3.

### America's First Great Philosopher

Fourth in the series of "Creative Lives," edited by Prof. Harold E. B. Speight of Dartmouth College and published by Harper, comes a notable volume on Jonathan Edwards by Arthur Cushman McGiffert, Jr., professor of Christian Theology in the Chicago Theological Seminary. A perusal of it accepts as fully justified the inclusion in the series of the subject of it and the author's facile treatment of him.

Most persons who know anything about Jonathan Edwards think of him as a vivid hell-fire preacher. Prof. McGiffert makes only minor mention of that aspect of his preaching. Instead he depicts him as an intellectual giant and progressive religious leader, whose fertile and penetrating mind was far

ahead of his age, and whose interests ranged over science and art as well as religion and philosophy. "Above all others of his own time he made a name for America at home and overseas. He still maintains his position as one of the most stimulating and forceful minds America has produced."

Jonathan Edwards was born in Windsor, Conn., in 1703, where his father Timothy Edwards was minister. His education at home went ahead as fast as inclination and ability dictated. He began the study of Latin at 6. He entered Yale College in 1716 with a ready knowledge of Latin, Hebrew and Greek, and a developed interest in natural science. At Yale he was a hard-working student, self-disciplined in body and mind. He had an eye for nature's beauty as well as for its facts in geology, botany, etc. He might have made a career in science, or in philosophy, but finally theology claimed him. He was ordained at Northampton, Mass., in 1727, aged 23, and became assistant to his grandfather Solomon Stoddard there.

This biography relates in a fascinating way the story of his 23 years' ministry there, the publication of various books and sermons, the revival of 1735 and the Great Awakening of 1740–42. He was a good Calvinist all his life, having thought through and beyond this system of religion, and being equally thorough and sincere in the ethical results of religion. The association of David Brainerd with him was a romance, both personal and professional. Brainerd spent his last days and died in Edwards' home, and Edwards presently edited the "Memoirs of David Brainerd." His life closed at Princeton, N. J., where he took up the presidency of the young college in 1758, only to die within two months of secondary complications following upon inoculation during a smallpox epidemic.

The biographer writes with sympathy and discrimination of Edwards' outward career as well as of his philosophic and religious tenets. He gives the reader to visualize a man of fresh, alert mind and of wide-open interests. Located in a pioneer New England village, he carried on correspondence with leaders in America and in Scotland. Always buying or borrowing the books of other thinkers, he surpassed them all in genius.

It is notable that hundreds of his sermons and several books were preserved in manuscript, and some have been published of late years. He has an assured place in American history.

JONATHAN EDWARDS, by Arthur Cushman McGiffert. Harper & Brothers, New York. 225 pages, with frontispiece. $2.50.

### The Archeology of Palestine and the Bible

What new direction of study and research could open up a more promising field for the Bible student than this?

Dr. William F. Albright of Johns Hopkins University, and director of the American School of Oriental Research from 1920 to 1929, is the latest archeologist to put his information and convictions in print. A new volume unfolds the development of archeological research in Palestine since 1838, when Edward Robinson undertook his first epoch-making journeys in Palestine; then describes in detail the unearthing under his own direction of Tell Beit Mirsim, supposed to be the Biblical city of Kiriath-sepher, or Debir; and lastly discusses the relation of archeology to the accuracy and reliability of the Bible. His book is therefore a compendium which gives a rounded grasp of the whole subject, its gradual expansion and increasing exactness of method, which in turn lead to more and more important discoveries as to the historical background of the Bible.

The author's views of the bearing of archeology on Biblical problems support the accuracy of innumerable details. To be specific, he discusses the age of the patriarchs as described in Genesis, the Mosaic Law, and the period of the exile and the restoration. His sketch "does not support either the extreme radical school of Biblical scholars or the ultra-conservative wing. . . . Conservative scholars are, we believe, entirely justified in their vigorous denunciation of all efforts to prove the existence of fraudulent invention and deliberate forgery in the Bible. They are equally within their rights in objecting most emphatically to the introduction of a spurious mythology and a thinly veiled paganism into the Bible. . . . The progress of archeological investigation will make the Bible stand out more and more brightly against the background of the ancient Orient."

THE ARCHÆOLOGY OF PALESTINE AND THE BIBLE, by William Foxwell Albright. Fleming H. Revell Co., New York. 233 pages, with frontispiece. $2.

### Prayer

A truly remarkable address on prayer was recently given to a Boston group by Dr. Dwight Bradley, pastor of the First Congregational Church of Newton Center, Mass. It does not lose its force and point in print.

Dr. Bradley asserts the simplicity of prayer in practice even though its technique is, as he shows, too complicated ever to be grasped by finite minds. He believes in the power of prayer to change things in the physical world by direct action of God. He illuminates every aspect of prayer that he touches. Every word in the address is direct, simple, meaty. His illustrations and analogies are new and striking. But preëminently a childlike faith stamps the author as a man of prayer.

PRAYER: WHAT IT IS, WHAT IT MEANS, WHAT IT DOES, by Dwight J. Bradley. Pilgrim Press, Boston, Mass. 16 pages. 15 cents.

### Old-time Religion over the Radio

Yes, there are any number of sermons and services broadcast over the radio from coast to coast, but none of them in the same class as Seth Parker and his Jonesport folks' Sunday evening gathering. Two of these broadcasts are now obtainable in print. Each has four or five religious songs, 15 seconds of silent prayer, as well as heart-touching stories or incidents and intimate, humorous dialogue.

Besides these Sunday evening broadcasts the book contains 12 stories of local setting, an address on "The Heart of America," and three original songs.

There is a sound emotional quality in all Seth Parker's matter, and an earnest Christian undertone. He keeps close to the heart of the common people.

SETH PARKER AND HIS JONESPORT FOLKS: WAY BACK HOME, by Phillips H. Lord. John C. Winston Co., Philadelphia. 222 pages, illustrated. $1.

### A Young Chinese Revolutionist

A clean, beautiful story portraying Chinese youth aflame with love-country and with a Christian strain in it.

Ko-sen is the son of a well-to-do farmer. When his life is despaired of the lad is given to the gods, and he lives. But training for the priesthood irks him, and he runs away. He listens to a

young captain in a village street preaching the revolutionary tenets of Sun Yat-sen and enrolling recruits, and he enrolls. Later on comes battle against the Northern war-lords. Ko-sen is disillusioned, and returns home. But in the long march he has come in contact with Christians and Christian schools, and after the battle his chum is nursed in a Christian hospital where there are native doctors, and even native women nurses. That is how he will answer the revolutionary call to serve his country, —he will return to that hospital, taking his younger sister with him. "The master there,—I think the master there is one named Jesus. It is under him we would take service for our country!"

The author is a missionary lady (she was born in China of missionary parents), whose literary gifts are acknowledged by all. She has a thorough understanding of Chinese life, both the people and their habits of thought and customs. This short story gives glimpses into many phases of native life, told so vividly that a Western reader gets them. One lays down the book with a feeling of having read a lovely bit of purposeful writing.

THE YOUNG REVOLUTIONIST, by Pearl S. Buck. Friendship Press, New York. 182 pages. 75 cents and $1.50.

### The Spiritual Pilgrimage of St. Paul

The attention of the world of scholars has been turning of late more and more to the apostle Paul. A few years back Paul was discounted and the cry was "Back to Christ." It is now being recognized that there is no conflict between Paul and Christ. Paul makes few references to the historic words and deeds of Jesus, but that is no reason for believing that he was not thoroughly acquainted with them. We have only a few letters from his pen, and they are all to Christians who knew Jesus. Why should he refer to the facts of his life? Paul was concerned with the supreme meaning of that life, so he dwelt on the death and resurrection. But the heart of Paul's personal religious life was the consciousness that Christ lived in him, which meant spiritual union and communion with the living Christ.

The Christ he knows is the Christ of the gospel, the Christ who taught that love is the fulfilling of the law, the Christ who died for our sins and rose again for our justification. This Christ who was all in all to Paul was no phantom. The unity of belief between Paul and the rest of the followers of Jesus is being recognized, and Paul is being studied as never before. The result is a growing appreciation.

Mr. Ballard in his book "The Spiritual Pilgrimage of St. Paul" has given a wonderful study of Paul's spiritual life. His position is well summed up in the following sentence:

"Dissatisfied with our weakness we have sought again the sources of power and studied the movement in which the Christian church was born. Especially have we been driven back again to the apostle Paul, who was always conscious that Christ lived in him and that therefore all things were possible."

Mr. Ballard takes the reader on "a spiritual pilgrimage" with Paul. It is an apt description. We are walking and talking with a man who embodied the spirit of Jesus as no one else we know. He has given us not a reference book, nor a scholarly dissertation, but a book that may prove to be a friend; a book that we will want to read again and again for spiritual refreshment. He has given us sentences worth remembering, phrases, challenging phrases to ponder over. It marks a new trend in thought, "Back to Paul."—Samuel C. Hodge.

THE SPIRITUAL PILGRIMAGE OF ST. PAUL, by Frank H. Ballard. Harper Brothers, New York. 158 pages. $1.50.

### The Mysticism of Paul the Apostle

Dr. Albert Schweitzer is one of the most remarkable men of our day. At the age of 30 he wrote "The Quest of the Historical Jesus," a book that immediately became the talk of the whole world of theologians. He presented Jesus as essentially a man, but possessed with the conviction that he was the Messiah, that he would rise from the dead and immediately inaugurate the kingdom of God upon earth. He agreed with neither radical nor conservative, but from that moment he became a man to be reckoned with in any adequate discussion of the claims of Jesus. At the same time he was delighting music-lovers with his marvelous organ recitals. He was such a lover of Bach that he was able to write a classic book on Bach and his music. Then suddenly, "already a doctor of Theology, a doctor of Philosophy, and one of Europe's greatest organists," he took up the study of medicine that he might go into the heart of Africa to do service to neglected millions.

It would take personal contact with him to understand the inner motives that made him thus suddenly change the whole direction of his life, but there he is in equatorial West Africa, deep in the jungle, working as a doctor in a hospital of his own creation, endeavoring to find out the causes and cures of some of the great African plagues. Besides the hospital he built an organ, on which he plays daily to the wonder and comfort of the convalescents, and to his own delight and recreation. Every now and then through the years he returns to Europe, raises money by giving organ recitals, and strange to say finds leisure to write some book. They all bear the stamp of his surprising intellectual breadth. How could a man coming out of the forests of Africa, intent on other lines of work, write a book on "The Philosophy of Civilization"? But he did: in two volumes, as masterly in its way as his writings on other subjects.

His latest work is entitled "The Mysticism of Paul the Apostle." Like "The Quest of the Historical Jesus" it is different in its viewpoint and conclusions from any that have preceded it.

The casual reader will find it difficult to understand him. It is the follow-up of his previous work on Jesus. He pictured Jesus as expecting to establish his kingdom immediately after his death, coming on the clouds of heaven, hoping to meet his disciples in Galilee and immediately set up his kingdom. In this book he pictures Paul as living in expectation of that deferred coming, but adapting his message to the changed conditions. To Paul the Messianic reign had already begun because Jesus had risen from the dead, and Paul was living in inner fellowship with him. "It is not I that live, but Christ that liveth in me."

Dr. Schweitzer does not seem to accept the resurrection of Christ as real. Paul's experience on the Damascus road took place during an attack of epilepsy, he thinks. Yet he does not discount Paul's statement that Christ lived in him. He does not accept the deity of Christ, which alone would give vital content to the belief that Christ lived in him. Such was Paul's expressed thought. Yet Dr. Schweitzer evidently holds to Paul's mystic fellowship with Christ as the religion that he himself is

living, the only religion worth having. He goes so far as to say:

"If a preacher passes through the stage of desiring to preach Jesus only to the exclusion of Paul, there is no need to try and turn him from his purpose. Just in the measure in which he communicates truth about Jesus which he has known in experience, he will be preaching in his own words Paul's doctrine of redemptive union with Christ."

One wonders if this is not Dr. Schweitzer's own experience. Though denying the reality of the divinity of Christ as set forth in the New Testament, he finds Christ in his own experience so essentially great that he wants to live in spiritual fellowship with him. Paul pointed the way. Like Paul he died to the world, and thereafter it was not he that lived, but Christ that lives in him. As a result of that fellowship he finds himself in the heart of Africa. Like Paul he is a missionary. Like Paul he expresses to this age the spirit of Jesus who lives in him.

To the evangelical Christian who accepts Jesus as the eternal Son of God this fellowship with Jesus seems natural and logical. Dr. Schweitzer's starting point is quite different. He starts from a naturalistic point of view, rejecting the supernatural. He passes through a perfect maze of intricate historical discussion and criticism, for such is the line of thought presented in this book. Without the premises of evangelical Christianity he accepts its ultimate goal as the heart of true religion. He expresses this beautifully in his closing sentence. Paul had "a direct experience of Christ as the Lord of the kingdom of God, exciting us to follow the same path. Paul leads us out upon that path of true redemption, and hands us over, prisoners, to Christ."—Samuel C. Hodge.

THE MYSTICISM OF PAUL THE APOSTLE, by Albert Schweitzer. Henry Holt & Co., New York. 411 pages. $3.

RESURRECTION FACT (THE), by Doremus A. Hayes. Cokesbury Press, Nashville, Tenn. 355 pages. $2.

There is tonic in the title. Prof. Hayes takes comfort in knowing that the most thoroughgoing use of the historical method of investigation over a period of a hundred years or more is at last constrained to admit that the early New Testament records are truthful, and therefore trustworthy. Hence he now makes a clear and comprehensive presentation of the facts concerning the resurrection of our Lord, and a reverent and loyal effort to get at the truth they contain.

His study is divided into 23 chapters. Every recorded appearance to individuals or to groups is studied separately: not in a dry, formal way, but with homiletic meditation upon its bearing and significance. There are also chapters on the testimony of the apostles, of Paul, and of institutions such as the Lord's Day and the church. Difficulties to faith and theories of unbelievers are passed in review. A rounded and satisfying survey is the result.

Dr. Hayes is professor of New Testament Interpretation at Garrett Biblical Institute.

## Sermons and Studies

GOD'S INTENTION, by W. Y. Fullerton. Fleming H. Revell Co., New York. 124 pages. $1.25.

God's intention is expressed in Hebrews 2.10,—the bringing of many sons into glory. Dr. Fullerton seeks to compass this theme in four divisions that embrace the whole Bible. First, God beginning—from Genesis onward. Second, God speaking—from Isaiah to Malachi. Third, God appearing—Matthew to Acts. Fourth, God perfecting—Romans to Revelation. His dependence upon Scripture is selective, but as in all his sermons there is the ring of truth and sincerity.

NEW FREEDOM IN THE NATURAL ORDER (THE), by Charles F. Wishart. Macmillan Co., New York. 263 pages. $2.50.

Under this alluring title the president of the College of Wooster has collected a number of his addresses. They have been delivered, for the most part, if not altogether, to student audiences, and are designed to meet the attitude of the college student of the present day. Their style is attractive, the reading of them easy and enjoyable. They constantly suggest the pulpit of a justly popular preacher. Abundant and appropriate quotations and allusions enliven them.

While they do not constitute a formal discussion, yet there runs through them, as a general theme, the vindication of Christianity as a revelation, even in the midst of natural science and materialistic philosophy.

Each of the separate discussions is a unit and independent of any of the others. Consequently the book can be opened anywhere with pleasure and profit. It is likely to be helpful to young people, and suggestive to preachers.—W. O. Shewmaker.

SOUL REVERIES, by Charles Goodell. Fleming H. Revell Co., New York. 180 pages, with frontispiece. $1.50.

Nineteen sermons originally delivered as Sabbath Reveries and broadcast by the National Broadcasting Company stations from coast to coast. Each sermon has a text, and is couched in language and sentiment to suit the broad purpose in hand.

UNFASHIONABLE CONVICTIONS, by Bernard Iddings Bell. Harper & Brothers, New York. 190 pages. $2.

Dr. Bell is an Episcopalian clergyman and warden of a small college. His combined rôle of minister and educator is indicated in the 12 essays which make up the book, nine of them dealing with matters of faith and three with education. On both topics Dr. Bell writes frankly and forcibly, and with a most engaging turn of phrase. As one who holds the evangelical faith with its profound sense of the reality and presence of God, and as one who acknowledges his respect for the past, there is much in contemporary life which he finds irritating, provincial and dangerous. At the same time Dr. Bell is no mere critic. He offers wholesome advice and points the way to spiritual recovery for the individual and society.

Christians will be strengthened in their convictions by reading this book. Ministers will be stimulated in their preaching during these confusing days.—Frank Fitt.

WAYS OF BELIEVING, by Miles H. Crumbine. Harper and Bros., New York. 156 pages. $2.

Essays that reveal a well-stocked mind, a keen intellect, and an abrupt, decisive expression of ideas. "The Need to Believe" and "Belief and the Temper of the Times" are vital topics today. "The Scourge of Scepticism" is that scepticism is no longer an enemy without, but more like a poison we have taken within. Its force is seen in four main suspicions: that man has lost his dignity, Jesus his authority, the spiritual its lure, and the church her sense of mission. What constitutes "The Religion of a Healthy Mind" and "Some Sources of Belief" convey various fresh viewpoints

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that force the reader to test his own convictions. Indeed, the whole book has this quality of engaging the reader's serious personal thought.

YES, BUT—: THE BANKRUPTCY OF APOLOGETICS, by Willard L. Sperry. Harper & Brothers, New York. 185 pages. $2.

Dr. Henry Van Dyke once wrote a book entitled "The Gospel in an Age of Doubt." We are verily in that age. We are fairly suffocated by an atmosphere surcharged with unbelief. "Oh yes?" is a typical phrase that greets any supposed statement of fact. Dr. Sperry in a recent book uses a title somewhat similar. He calls his book "Yes, But—" By this he means that doubt is not only on a rampage, but it has cleared the boards of the old faith in the Bible, so that "it is incumbent on present day believers to ignore the truth in order to hold the faith," and to say, "Yes, all that you say is true, but I still will believe."

This is a strange position for the dean of a theological seminary to take! Doubt has so completely won the victory that no man with intellectual honesty can defend the historic truth of the Bible as written! This in the face of words often quoted and seldom denied that "scholarship is with the fundamentalists."

Dr. Sperry is frankly a liberal. He likes that term. He seldom uses the word Christianity. He substitutes the word religion. Even on the page where he deplores the widespread use of the term religion as a substitute for Christianity he uses the word religion over and over again. No, Dr. Sperry is a liberal, and by liberalism he means "the right to be happy." The old theology crushed happiness, in his view. True liberalism is pure humanism, which takes no account of God, leaving man free to find happiness. We wonder whether the man has found happiness. He is free to seek. He has pushed God out of his universe. He is seeking. Has he found?

One thing about Dr. Sperry, he is delightfully frank. He says, "The world is unsettled and unhappy to a degree that sobers us. The dogma of liberalism has not worked, and we ask whether it is because the right to happiness has been overstated. . . . The trouble with our modern world is just this, it lacks natural piety. Where to get that natural piety which the modern world needs is a riddle that baffles liberalism."

If Dr. Sperry's picture is correct, liberalism has led us into the slough. Will it, can it lead us out? Can man find happiness and peace when he is groping in a fog? He may laugh and

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joke, but can he keep that up forever, especially when night comes on? One remembers the words of Jesus, "That my joy might be in you," or those of Paul, "Rejoice, and again I say, Rejoice!" Was the old theology so gloomy, after all? Those of us that still believe in it do not find it so. Moreover, from our strongly intrenched positions we are not worried by the booming of the artillery of liberalism: especially as liberalism is abandoning its old positions as untenable and is seeking some new vantage point.

We do not feel sufficiently attracted to join ranks with Dr. Sperry, and through the mire and murk of the uncertainties march on to a possible new thing beyond. Our position is rather that which Sir W. M. Ramsay so frequently summed up in the words, "When will they listen to the facts?"—Samuel C. Hodge.

YOU MUST GO RIGHT ON, by A. Z. Conrad. Fleming H. Revell Co., New York. 255 pages. $1.50.

The words of the title were the last words of faith and fortitude uttered by one when told she was dying. So the book of 13 sermons is dedicated to the tried, the tired, and the troubled. It has tone and conviction, and reveals the source of power, and urges toward the goal of achievement.

## Of Missionary Interest

FRIENDLY FARMERS (THE), by Elizabeth Harris and Gertrude Chandler Warner. Friendship Press, New York. 154 pages. 75 cents and $1.

A course for junior boys and girls on rural life around the world. Eleven sessions are provided for as to objectives, worship, story, discussion, activities, and other features. Nine stories take the children to Bulgaria, Syria, Mexico, Peru, Burma, Korea, and other lands.

OUT IN THE COUNTRY: A JUNIOR COURSE FOR RURAL GROUPS, by Hazel V. Orton. Friendship Press, New York. 136 pages. 75 cents and $1.

Eight units of study, on farm animals, rural health, rural schools, opportunities of country life, the workings of nature, interdependence of all farmers, possibilities of coöperation, and Christian fellowship. Each unit contains any number of suggestions for the leader to develop in the direction of information, worship, and activities.

PROGRESS OF WORLD-WIDE MISSIONS (THE), by Robert Hall Glover. Long and Smith, New York. 418 pages, with maps. $2.50.

Published first in 1924, and revised in 1925, this history is now revised again to

bring it abreast of the important and widespread changes that have taken place up to 1931.

Dr. Glover is thoroughly competent to undertake this work. In Part 1 (70 pages) he traces the rise and development of Christian missions from the apostolic period to that of the early missionary societies in the 18th century. Part 2 begins with Carey and gives a thrilling account of extension in all lands. The three closing chapters deal with the Jews, unoccupied fields, and the present missionary outlook. "A mighty spiritual revival in the church of Christ is the fundamental need of the hour. . . . When it comes the problems of missionary recruits and missionary support will be solved. When it comes a new volume of missionary intercession will release the omnipotence of God."

DOROTHY MARY RICHARD: HER ALABASTER BOX, by Eldon H. Martin. Fleming H. Revell Co., New York. 208 pages. $1.75.

The life story of a rare young woman who served in Chile as a missionary of the M. E. church. Born in Canada in 1873, the family soon moved to Newport, Vt. After graduating at Mount Holyoke College Miss Richard went to Chile for two periods of five years each. She died in 1924.

The greater portion of the text is extracts from her letters to her parents, college mates, fellow workers, and other friends. They evince always a heart at rest in God's will and guidance, full of sympathy for others, whether in the foreign land or while carrying her share of home duties as her parents grew old.

## Various Themes

AFTERWARDS, by Herman J. Schick. Stratford Co., Boston, Mass. 109 pages. $1.50.

Some 46 short poems, mostly descriptive of persons of different trades and professions, but a few having titles such as "The Pleading Voice," "Old Age," "Asleep." Every piece focuses on the Afterwards, suggesting the author's answers to questions such as, Does death change us? Are habits, passions, family ties, desires and ambitions, continued beyond death? Does memory still live?

CLEVER COUNTRY: KENTUCKY MOUNTAIN TRAILS, by Caroline Gardner. Fleming H. Revell Co., New York. 159 pages, illustrated. $1.50.

A lively narrative telling something of experiences in the Frontier Nursing Service, an organization whose sole purpose is to bring the good things of modern American life in health, social welfare and economic independence to the people of the Kentucky mountains. It consists of stories of the nurses going the rounds, clinics, individual cases, together with the adventures involved. Any number of the mountaineers—men, women, children,—appear in the character sketches. Almost nothing is said of the organization, and there is no direct appeal.

The author is executive secretary in Chicago of the Nursing Service, and spent the summer down there with her children. She certainly has the gift of writing up a philanthropic work in an attractive, newsy way.

DOWN GOOSE CREEK, by William Seeman. Fleming H. Revell Co., New York. 200 pages, illustrated. $2.50.

William Seeman is a 10-year-old boy who gives in this book an account of a canoe trip down a creek near his home in North Carolina from its source into a larger river and on to the latter's mouth in Pamlico Sound, near Cape Hatteras. His father and a friend were in the party.

William kept a diary, noting everything of interest on the trip,—the birds they saw or heard, the fish they caught, other living things on land or water that crossed their path, the trees and grasses; hunting and foraging for food; an accident on the river swollen by rain;—a hundred interesting things. Dad was able to tell historical stories of places they passed, for it had been Indian territory and was strewn with relics of Indian life.

William is a keen, wide-awake, knowing boy, and his book will thrill other less fortunate youngsters.

JESUS THROUGH THE CENTURIES, by Shirley Jackson Case. University of Chicago Press, Chicago. 382 pages. $3.

The view is that Jesus of Nazareth was mere man and that the Gospel narratives represent the stories his immediate followers cooked up later in establishing a cult. Every Bible allusion is perverted to this assumption. It is blood-chilling reading as the author tells what he thinks.

NOT ONLY WAR, by Victor Daly. Christopher Publishing House, Boston, Mass. 106 pages. $1.50.

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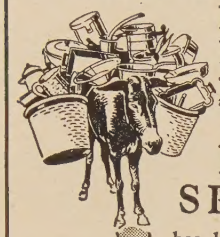

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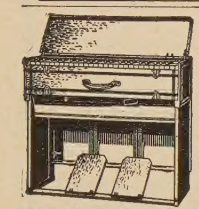

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Cuss words and other raw features are plentiful in the book.

PARENTHOOD AND CIVILIZATION, by George H. Donahue. Christopher Publishing House, Boston, Mass. 74 pages. $1.50.

A plea by a medical man for the enthronement of symmetric and full personality.

PILGRIM'S PROGRESS (THE): JOHN BUNYAN'S STORY REWRITTEN FOR YOUNG PEOPLE, by Wade C. Smith. Harper & Brothers, New York. 104 pages, illustrated. $1.50.

Mr. Wade C. Smith is the father of the Little Jetts, that is, silhouette drawings in solid jets of ink. In this book there must be over a hundred of these sketches rarely over 1¼ inches high and 3 inches wide.

If one likes these drawings he will appreciate the artist's skill in depicting so many persons and scenes. On the other hand, we have known persons who think these Jetts awful.

The author condenses Bunyan's original by omitting repetition and abridging doctrinal matter, but he retains all personalities and incidents of interest. He divides his effort into 16 chapters. The language throughout suggests the style of Bunyan, without archaic words and idioms. It is rather a daring effort, but it is well enough done, and is more likely to be read by young people today than the original. We certainly wish it the widest circulation.

SOME LIFE STORIES, by Edith Hamilton White. Fleming H. Revell Co., New York. 83 pages. $1.

For 20 years Miss White has been secretary of the Woman's Board of the New York City Mission Society. Personal interest in the lives of the people met with in the work brought numberless interesting cases and incidents. They are truly human-interest stories that reveal aspects of New York City life that never get into the papers, but that nevertheless expose the conditions of the masses and the blessings the gospel brings.

CLIMAX OF REVELATION (THE), by Julian Scales Sibley. Fleming H. Revell Co., New York. 175 pages. $1.75.

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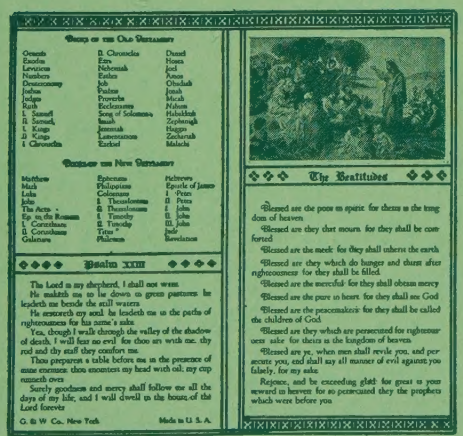
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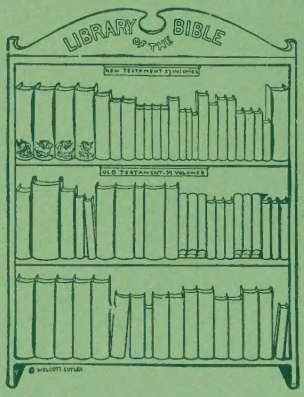


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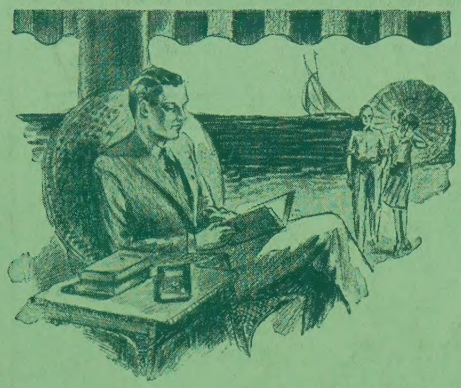

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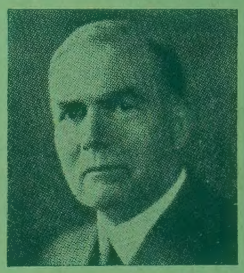

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